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Passover

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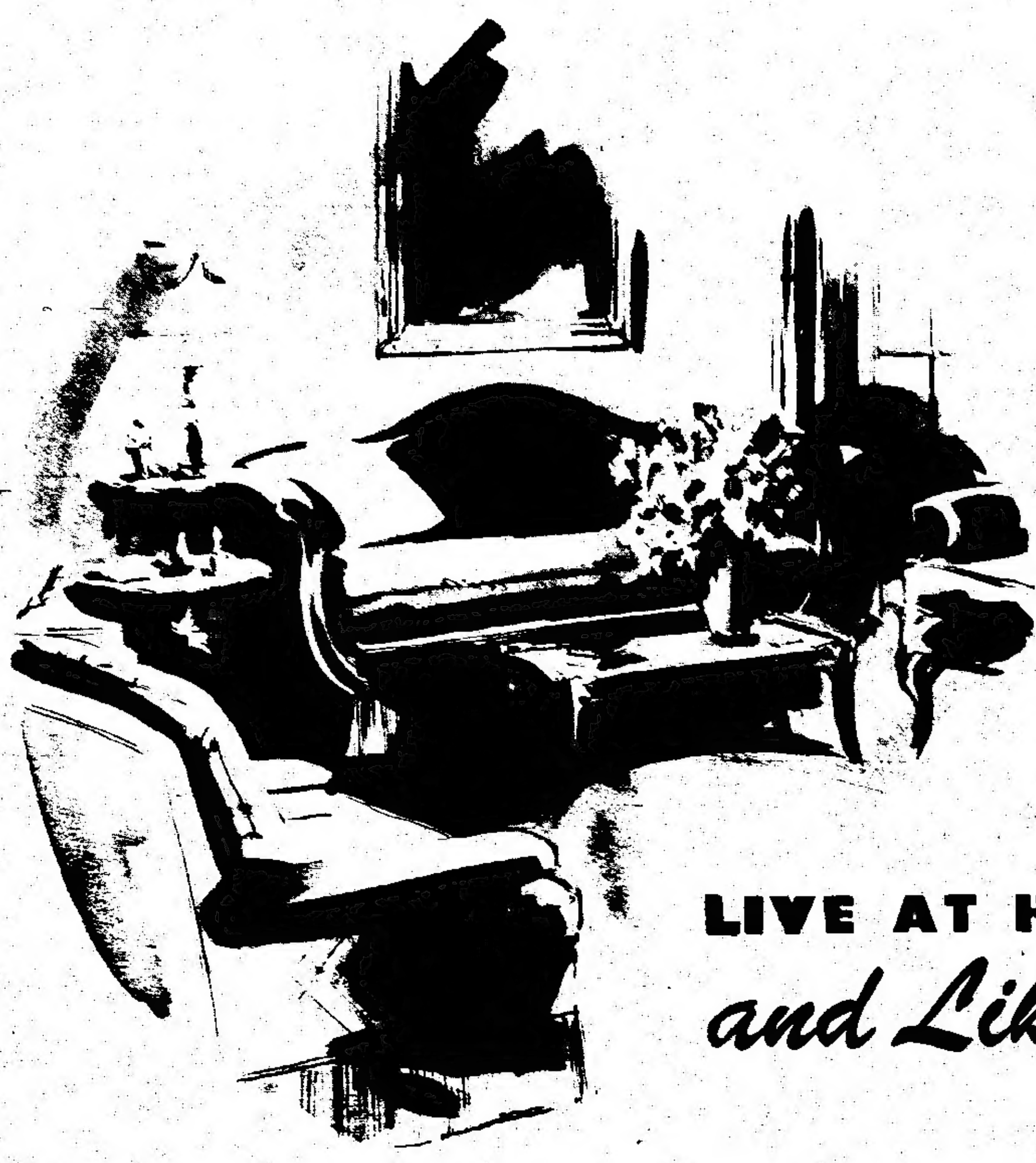

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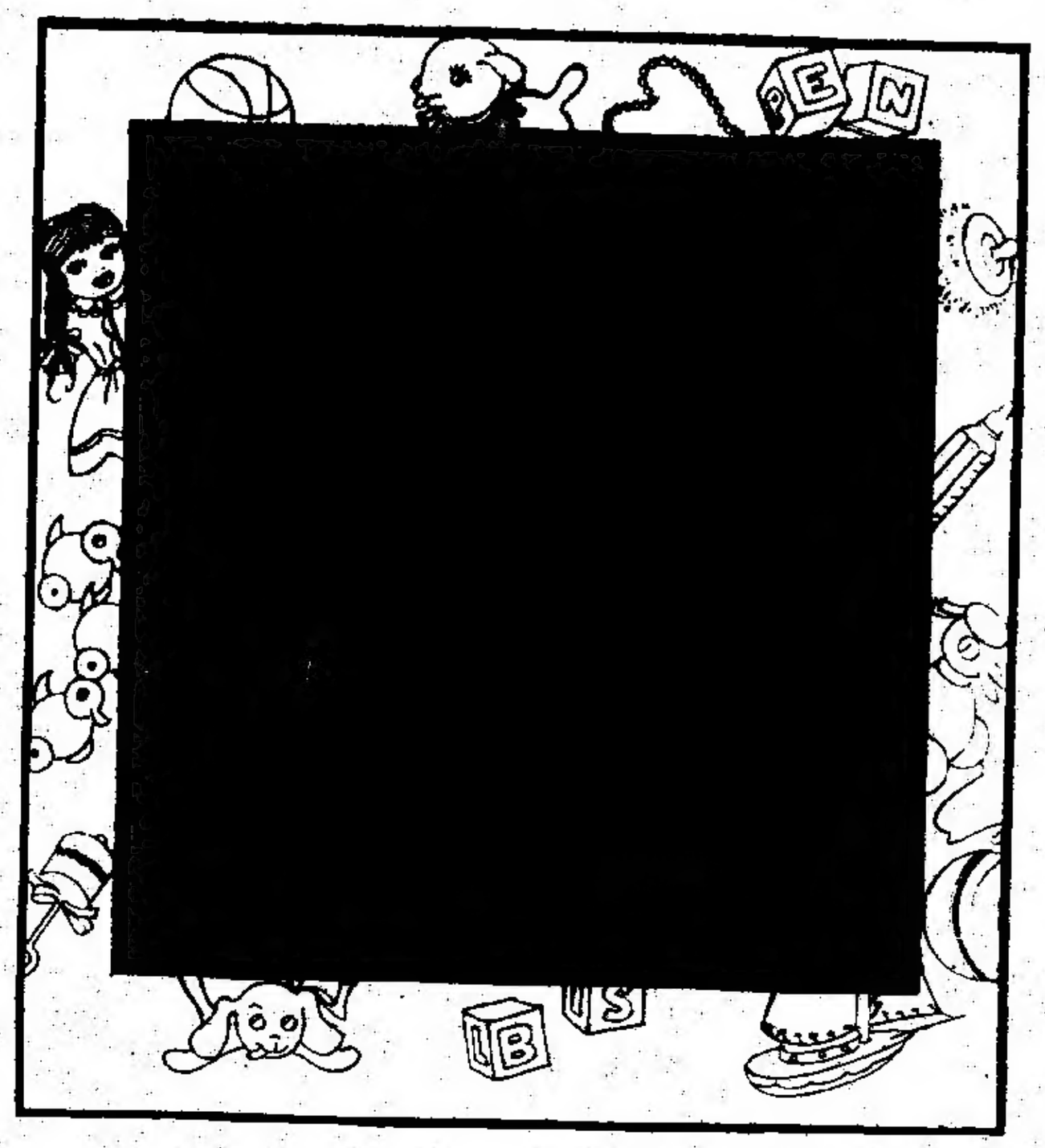

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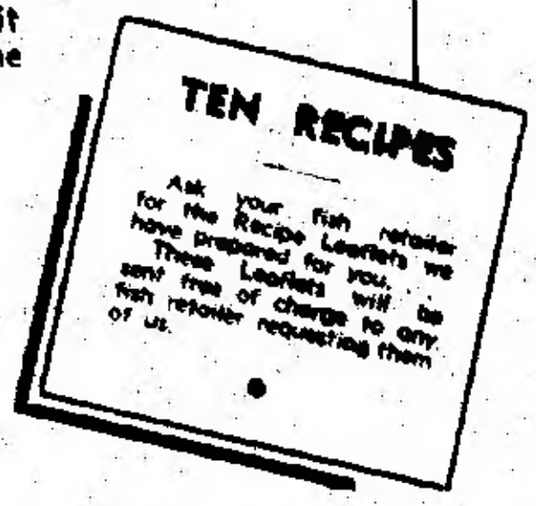

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CANADIAN JEWISH REVIEW

VOL. XXV — MONTREAL, APRIL 16, 1943 — No. 28

Commentaries

By Dr. Harry J. Stern, Rabbi

The First Fight For The Four Freedoms

On Monday eve, April nineteenth, we usher in the 1943 Passover observance. How truly meaningful has Passover, "The Feast of Freedom," become for us and all mankind in this our time, when we are waging a life and death struggle that freedom may not perish from the earth.

Passover commemorates the first historic revolt against slavery. It was a fight in behalf of religious freedom when Moses, in the name of God, thundered in the ears of Egypt's Pharaoh: "Let My people go that they might worship Me." It was a fight also for all freedoms no matter how categorized. For in the Mosaic teaching, man, the child of God, must live in terms of justice and equality with fellow man. A bond of brotherhood must hold all peoples together so that insecurity and fear do not arise to divide the children of the one human family. For truly in religious freedom are rooted all the other freedoms, and by religious freedom we do not necessarily mean the right to worship in a certain way but the right to practice that ethical life which gives practical daily testimony to the two greatest fundamentals of all great religion, The Fatherhood of God and The Brotherhood of Man.

The central theme and message of Passover is that freedom ultimately must triumph over tyranny. Though throughout these 3500 years since the first redemption, Pharaohs and their hosts have kept returning, tormenting Israel, the Jew dared to challenge these tyrants and witnessed their destruction, and the Jewish spirit made manifest in liberty, democracy and Christianity has triumphed. Upon the Jewish spirit hinges the whole structure of civilization and that which we have come to call civilized society.

Yes, the waters of the Red Sea, the waters of truth and the waters of God's retribution have ever confounded the enemies of Israel and civilization. Since "that ancient watch-night," the deliverance of Israel from Egyptian slavery, the Jew met with the Pharaohs of Babylon, Syria, and Assyria. Hadrian's Rome and Haman's Persia and Torquemada's Spain, where are these? The Crusaders and the Cossacks and the Czars are ashes of the past. History speaks to us the comforting message fortified by the Passover Saga that the enemies of Jew and civilization will be destroyed. We who are faithful to the Passover tradition can now already hear the ominous roar of God's avenging waters, and the song of triumph will soon be heard in every land.

Hitlerites well know that the very God concept of the Jew is based on freedom. The God of Israel is a Liberator. The very first commandment emblazoned on the Mosaic Code reads: "I am the Lord thy God, Who brought thee out of the land of Egypt, out of the House of Bondage." Hence the Hitlers hate Judaism and Christianity, the daughter religion of Judaism.

If we have but imagination strong enough we can readily see that every synagogue and church stands in truth as a protest against enslavement in any form. Every synagogue and church is a reminding symbol of a great power, God, the King of Kings, Who pronounces doom upon those who would negate human freedom and would choose to make tyranny the rule of life.

Jews at the Seder tables partake of the matzoh and refer to it as "the bread of affliction" thus dramatizing the truth that with the winning of liberty there is a price to be paid in personal sacrifice and deprivation. Who can gainsay that millions of all creeds are not partaking of the bread of affliction in order to rewin freedom for the world? Much affliction and suffering is yet in store for us who are dedicated to freedom. With courage we must be ready to pay the price in order that the thrilling privilege and responsibility of freedom be ours.

On Passover 1943 we of faith await the great redemption that is near at hand, when Nazism and Pharaohism in every form will be uprooted and freedom will have its rebirth and will be firmly established on a global scale. We believe now, more than ever, that "as in the days of our coming forth out of the land of Egypt, God will show us marvellous things."

Editions And Rituals Of The Haggadah

1. Editions — The Haggadah as a Book. At what time the first writing of the Passover ritual in separate book form took place can certainly not be determined. One thing is certain and that is the fact, that even as late as in the days of Isaac Abarbanel (1447-1508) the Haggadah was written and added to the Mechilta. Thus, in his commentary, "Zevach Pesach," he says: "The (entire) Haggadah is found in the Mechilta."

Freidmann ("Haggadah" p. 7) claims that the Haggadah already existed in special book-form in the days of the Amoraim. He bases his conclusion on a Talmudic statement "where Raba gives judgment in favor of a man who claimed a Sifra de-Agadta (Haggadah?) from an estate under the plea that he lent it to the deceased." But Friedmann's interpretation is hardly correct. Even Rashi points out that by the Sifra-de-Agadta in the above Talmudic record refers to homiletical works.

At any rate, no separate book containing the Haggadah itself could have existed prior to the days of Maimuni (1135-1204) for the very reason that he includes it in his "Yad Hachazakah," as a Nusach Haggadah (after "Chametz").

Existing manuscripts containing the Passover ritual do not go back beyond the thirteenth century as was pointed out by Steinschneider. Perhaps the thirteenth century marks the event when the Passover ritual for the first time came to be written down separately?

What numberless editions of the Haggadah have been published is proven by a glance at the places of the origin of the various specimens in the Haggadah collections of Adolph Oster and that of S. Wiener. The oldest edition of the Haggadah was printed no doubt in Italy before the year 1500. Thus Wiener in his bibliography remarks (p. 1): "Die erste Ausgabe ist wahrscheinlich in Italien gedruckt, sicherlich nach vor 1500." The "Tefillat Yachid," Soncino, 1486, contains the Pesach Haggadah and perhaps this is the oldest printed copy of the Passover ritual we have. However, Wiener maintains

(Continued on Page Seventy-Three)

every friday

"Sometimes when people censure me,
I tell them without rancor
That for what it cost me to be free
I might have had an anchor."

Spring always comes and with it Passover, the Jewish monument to freedom. This Passover is the darkest one that ever came and the time is the worst the world has ever known, and yet at every Seder table this is called, as usual, "the season of our freedom." Millions of Jews have been murdered in all the ways that have been thought of but Passover brings once again the assurance that: "The hope of the righteous shall be gladness, but the expectation of the wicked shall perish." The Jews may be sad and grim as they consider the terrible destruction going on among their people but they are incurably optimistic.

It is their positive, prescribed duty at Passover to remember that they were slaves in Egypt and to recite the story of their affliction and their liberation from it. It happened before that tyranny was worsted and miracles will happen again. In the darkest hours of adversity the Jews did not despair. They never lost hope for a brighter future and that hope has been the stay and consolation of the Jews throughout the ages. "I will not die, but live, and declare the works of the Lord." They retain that hope today and it fortifies them against every new depredation. They offer and re-offer the world the certainty that slaughter and servitude cannot endure forever.

Remembering that they were slaves in Egypt is an affirmed obligation. The Jews were *slaves* and they were *all* slaves. No one therefore is different from or better than the next one. Besides, having happened once, enslavement can happen again and the Jews give to the world at Passover the warning insistence that winning the battle for freedom is not something which has finality for all time.

More people, Jews and non-Jews, are slaves today than they ever dreamed would be. Once they were deep-cushioned, free, gay, and secure. Today they are aged in appearance though young in years, they are broken and demoralized, and await the mercy of death. Not the Jews alone, not the poor alone, but people of all kinds, conditions, and nationalities lie in rotting heaps together or mingle their cries in one wail under the driving sound of the whip-lash. Their plight bears witness to the fact that freedom for the few is nothing absolute to bank on when there is not freedom for all.

Remembering that they were once slaves in the land of Egypt should make of the Jewish people outstanding champions of the cause of freedom of every kind for nations of all lands and individuals of every country. At Passover the Jews give to the world their annual reminder that the struggle for social justice and for every kind of liberation of the common man is not something originated by the Jews for the Jews.

Freedom and equality are to be sought for all the people in any one country and for all the countries in the world family. This view of righteousness is universal, international, and world-wide. It involves the relation of man to man and respect for the sacredness of the human personality which is so beaten about today by the destroyers of souls and bodies. Only under such a conception of freedom can there be equality of rights regardless of race or creed.

Passover gives the world its annual opportunity of knowing that wherever there are Jews and as long as there are Jews the wickedness and folly of oppression will be denounced at Seder tables decked with symbols of freedom. Woe to the world that does not listen and has failed to heed the Jewish warnings. Once there were free nations who suppressed their own minorities and served themselves of the Jews. It was only yesterday that their world seemed intact even as the tragedy of the Jews widened, deepened, and spread. Now they themselves are in the net.

Millions of Jews have been systematically ruined or removed forever by all the devices suited to this work. Their sufferings came first but now they are not alone. The liberty which they crave for all people has been substituted by oppression for all. The number of people in bondage increases. Had the Jews been delivered from their misery the world might have been saved new tragedies. Now there is another Passover of deliverance to pray for: the one that will see the world redeemed and revived and the Jews ready to rebuild what has been destroyed and to collect the remnants of their strength for future progress. *f.f.c.*

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F. F. Cohen, *Editor.* Rabbi H. J. Stern, *Contributing Editor.*
George W. Cohen, *Manager.*

I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

APRIL 16, 1943 VOL. XXV. No. 28

Canadian Jewry Dedicates Itself To The Defeat Of The Greatest Pharaoh

By Samuel Bronfman, Of Montreal, President Of The Canadian Jewish Congress

As Jewry once more observes the annual celebration of the Passover, it cannot but draw the inevitable parallel between its plight in Europe today and the plight of its ancestors under the Egyptian bondage. For he who surveys that unhappy continent, now converted into a prison and a slaughter-house, must be impressed by the fact that the tyrant of today has actually out-Pharaoh'd Pharaoh. Where the Egyptian despot sought to destroy "every

Samuel Bronfman, Montreal, president, Canadian Jewish Congress.

Jewish son that was born," the Nazi barbarian has set as his aim the complete and total annihilation of our people; and where he of yore used the simple methods of the primitive to encompass his ends, the twentieth-century Fuehrer has availed himself of all the techniques of science and organization to achieve his plan of concentrated and scheduled murder.

Every cruelty that a madman could invent against us, the insane fury of the Reich has invented. In the torture-houses of the concentration camps, our brothers fall in their hundreds; before the common graves of the mass-execution, they perish in their thousands; in their tens of thousands they fall victim to the enforced famine and introduced pestilence of the ghetto. The gas-chamber, the air-bubble injector, the firing squads, it is with these that Hitler is taking a grim census of our people. Truly in comparison, the original Pharaoh was an amateur!

Nor it is against Jews alone that the taskmasters and hangmen of Hitler direct their hatred. Against all the conquered peoples of Europe the same procedure of slavery and slaughter is employed, differing perhaps in degree, but always the same in purpose. To all the nations under the "New Order" there have come such unhappy events as will be remembered by them with the same emotions as we remember the sojourn in Egypt. Even now the cry is heard again, heard wherever free men still enjoy the divine gift of speech: "Let our people go!"

The embattled democracies of the world are convinced that that cry will not be heeded until upon the foe are visited all the plagues of war, and that the first step towards the rescue of captive and the liberation of the enslaved must be the complete and unquestioned triumph of our arms. The British Empire, ever the champion of the oppressed, advances in this spirit; in this spirit the might of the United States moves against the hosts of Pharaoh. The Russian peoples too have already shown how their great rivers can be converted into Red Seas for the invader. We are passing through the "second phase" of the Passover saga!

In this same spirit, Canadian Jewry, in the full solemnity of its celebration, dedicates itself with life and blood to the repetition, in our own day, of the defeat of the recurrent Pharaoh. Certainly, the challenge of our age is a great one; and we have accepted it. Let us therefore, under the gaze of history, act in such manner that our children and our children's children will greet their future Passovers with the joyous recollection of how we, their ancestors, took our part in the historic triumph over the greatest Pharaoh of them all!

Passover Greetings
5703-1943

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Passover Illustrates The Power Of Just Retribution

By Rabbi Heinz A. Fischel, 68 Hillholme Road, Toronto

Passover, or more correctly, the happenings which are being commemorated by this festival, play a more prominent part in Jewish theology than many may imagine. There is an old stream of tradition which emphasizes the importance of Passover, and culminates in the idea that these events approach in their importance the Creation of the World, one of the great bastions in Jewish theological thought. The Sabbath, Kiddush, the benediction, which every Friday night ushers in the Sabbath, commemorates, not only the "Work of Creation" but also "Yetsias Mitsroyim", the deliverance from Egypt.

Creation and the deliverance of our forefathers from Egypt are put on the same level, because both are not the work of man, and both are of universal importance. They determined man's destiny. Just as man shares in Adam's nature and Adam's fall and condemnation, so he also shares in this great act of delivery from servitude. The Haggadah, which we read on Seder night, gives expression to this thought: "Man in every generation is obliged to consider himself as one who went out of Egypt." The Haggadah is our Charter of Freedom.

The Passover events simultaneously reveal to the Jewish theological mind that history, although at times it may be difficult to understand, is not devoid of sense. The idea of the deliverance from Egypt has been instrumental in developing a Jewish philosophy of history. All the historical events have a meaning for the Jew. Some authorities maintain that they are meant to test or to strengthen us. But chiefly, they are considered as expressions of the power of just retribution, and the exodus from Egypt is the classical example.

The teachers of Judaism in Alexandria, Palestine and Babylonia went so far as to prove that the Egyptians were afflicted by exactly the same means as they had applied in their attempts to exterminate the Jews. The Egyptians, for example, issued a decree to drown the newborn males of the Hebrews and, therefore, they themselves were drowned in the waves of the Red Sea. The deliverance from Egypt thus shows us that the historical process is meaningful and should serve as a warning to all the nations.

Pesach is considered to be the oldest of all the Jewish festivals. Furthermore, the laws concerning Passover given to the Jewish people in Egypt (Exodus Ch. 12 and 13), are the first religious laws the Jews received, with the sole exception of a short criminal code, the so-called Noachidic Laws, given to one of the fathers of mankind, Noah, as well as to the heathen. Thus, the Passover Laws are a step on the way to the acceptance of the Torah at Mount Sinai: the greatest scene in Jewish history. The redemption from Egypt is, therefore, a redemption from lawlessness and aimlessness, from paganism and faithlessness. The yoke of the tyrant had been broken, and the yoke of the Kingdom of Heaven had begun.

The events in Egypt have become for Jewish thought at all times, the prototype for our fate throughout the ages. The gruesome components of the plot: slavery, the attempt to exterminate a nation by a sinister, satanic figure, and the final salvation have been the pattern of our

(Continued on Page Seventy-Three)

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British Jewry In Wartime

"None Of The Changes Will Ever Be Reversed"

By Albert M. Hyamson, British Historian

British Jewry has undergone many changes during the past three years not all of which can be attributed—at any rate entirely—to the war conditions. Whatever their cause none of these changes will ever be reversed. The war will leave its stamp on British Jewry for all time.

To turn to the material field first. As is now widely known, Jews suffered severely in the air raids although not out of proportion in extent and in kind when compared with the general population. Places of worship all over the country were damaged or destroyed, and among them there was a relatively large number of synagogues. This happened in the provinces as well as in London, even in Eire, a neutral state.

In London, the Great Synagogue in Dukes Place, the so-called cathedral synagogue, which was on the point of celebrating its bicentenary, was completely destroyed except for its outer walls. The same fate overtook the Central and the Western Synagogues, two important centers of worship and the first to be built in the then more fashionable parts of London. The principal Liberal Jewish Synagogue, in North West London, was very severely damaged and the Western Branch Synagogue of the Sephardi community less seriously. Outside of London almost every larger community suffered severely in greater or less measure. The Reform Synagogue in Manchester, the first of that ritual to be established outside the metropolis, was destroyed, and the historic synagogues of Exeter, Portsmouth and Plymouth were damaged.

Other Jewish communal institutions have also suffered. Outstanding among these are the Mocatta Museum and beautiful Gustave Tuck Theater, enshrined in and a part of University College, London. These were the headquarters of the Jewish Historical Society of England. They housed its valuable and to some extent unique library, principally of Anglo-Judaica, and many Jewish objects of art and antiquarian interest.

Fortunately, almost the whole of the contents of the Museum had been previously removed from London and were thus saved, but of the library little remains. Many volumes that are irreplaceable have been destroyed. Woburn House, the center of the administration of Anglo-Jewry, which houses most of the principal institutions, also suffered damage, but not very serious. Other similar buildings in London and elsewhere were also hit; for instance, the offices of the London Jewish Board of Guardians and some of the communal almshouses.

To estimate the direct material damage caused to Anglo-Jewry in the first three years of the war in money is not possible, for no one knows what the cost of repairing the damage will ultimately be, nor to what extent government contributions will cover that cost. In any event much of historic interest is irreplaceable.

There have, moreover, been still other material losses although they are not so clearly defined. Jewish institutions in England are maintained almost entirely by the voluntary contributions of generous sympathizers of previous generations. One immediate and direct consequence of the war has been a diminution in this income.

Taxation, so heavy as not only to take away the means of obtaining luxuries or semi-luxuries but even to curtail the supply of necessities, has fallen on all classes of the population. With an income tax whose minimum, except in a relatively few cases, is almost 50% and which rises to 95%, in addition to indirect taxes — local levies, compulsory insurance and other imposts — there is no one except the very poorest classes and those members of the community who previous to the war had no income at all who does not feel the burden of taxation. And even those at the lowest level, who pay no direct taxation, feel the increase in the cost of every commodity.

As for the very rich, those on whom the upkeep of the voluntary institutions depends so largely, they have suffered more severely than any other class. Taxation on them is so heavy that no one has any longer a net income of more than £6,000 ($24,000), and there are very few so well off. A man with £30,000 a year is a very rich man, an object of envy to many. In England and other countries many in the upper income class have recognized the responsibilities of wealth. They have, especially the Jewish ones, generously contributed to many causes, educational, charitable, intellectual, necessary to the welfare of the people but outside the purview of the government or the local authorities.

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But the support of institutions in which wealthy persons have hitherto taken an interest is not the only call today. The war has brought with it many other causes to which one is bound to contribute. There are the general non-Jewish funds operating in this and allied countries, apart from them there are the new Jewish ones. It is true that Anglo-Jewry is now practically relieved of the thousands of refugees whom the government generously permitted to find shelter on these shores. The government itself has taken responsibility for their maintenance in so far as they are unable to maintain themselves.

However, the dispersal of English Jews—especially the children—throughout the country as a precaution against air raids has created new problems and new needs and money—relatively large sums—is required for these. The call for means to provide for welfare work and education among these dispersed of Anglo-Jewry has not been fully met. The total sum available for public purposes is after all limited, and the increasing campaign for funds for Palestine is a very effective competitor. The financial problem, therefore, is one of the serious ones facing Anglo-Jewry today.

This dimension of Anglo-Jewry is a second problem, a religious and cultural one that calls for consideration and treatment. At the outbreak of war and later when the air raids commenced, the government encouraged and assisted the removal of children and old persons from the affected districts. The result was a great exodus, and although large numbers have by now returned to their former homes, a considerable number remains away.

In some instances Jewish schools were transferred en bloc and in these cases the problem is less urgent. But most of the children attended general schools, both private and public, in the American sense). These children are billeted as a rule in non-Jewish homes. Many of them, coming from observant homes, found opportunities for any sort of Jewish observance completely cut off. Only in a minority of cases have they been removed to places within easy reach of a Jewish community, where some sort of supervision could be provided for them. In other situations, provisional measures have been taken for Jewish worship.

The children in almost every instance have been billeted in the homes of working people under the care of women with children of their own. With very few, if

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any, exceptions these women have treated their guests as their own children, encouraging them to go to Jewish worship when the opportunity offered, but when it did not, almost inevitably sending them to church or chapel and Sunday School with their own children. This billeting of Jewish children in non-Jewish homes has to some extent been a test. Many a Jewish child has gone into a home where previously "Jew" has been only a name. In no instance has any anti-Jewish prejudice been known to have resulted.

These little Jewish boys and girls have in a sense been ambassadors of Jewry, and they have shown how alien anti-Semitism is to the English character. On the other hand, the withdrawal of these children from Jewish influence must necessarily undermine their Jewish loyalties. Thus, while physically these children—almost the whole of the next generation—have benefited and in turn have influenced non-Jewish circles sympathetically to Jewry, the cause of Judaism, as distinct from that of Jewry, has undoubtedly suffered.

Children, however, are not the only dispersed of Anglo-Jewry. Large numbers of adults have also left their homes and gone into centers where hitherto one may say no Jew had ever been seen. The more comfortably situated are, of course, left to look after themselves. The poorer ones, however, including many refugees from Central Europe, cannot do so fully. These to a large extent tend to keep together. The accommodation for them is very limited, and their means are equally so. Here as well as in the case of the children the specially created Jewish central organization comes into action. Welfare officers, communal restaurants, clubs or communal centers are all provided so far as the available means permit.

These adults have been less successful than the children as ambassadors of Jewry. For one reason, many of them are of foreign origin, and a prejudice against the foreigner, especially in the smaller country towns of England, is, one can almost say, indigenous. Yet there can be no reason for complaint on the whole, and despite occasional hints of differentiation it is clear from the number of foreign men and women in employment in shops and elsewhere in London and in the provinces that there is no practical hostility to them. There is far more evidence of a definite pro-Jewish sympathy aroused by the accounts in the English press of the persecution of Jews by the Nazis and Fascists, a sympathy that was so strong as to force the reversal in the late spring of 1940 of the policy of the internment of all aliens of hostile origin.

The partially adequate means of ministering to the dispersed Jewry are due to lack of funds, though not entirely so. In most instances the original religious and educational institutions survive in their former centers; only a part of their beneficiaries have removed. Thus, without any increase in the population the need for ministers and teachers has doubled. Added to this is the withdrawal to the chaplains department of the army of a number of the younger ministers. Thus both the supply of suitable men and of funds to pay them are inadequate, and as a consequence the welfare of Anglo-Jewry suffers.

Related to this loosening of Jewish influence among Jews but hardly a consequence of the war, although it has probably been encouraged by it, is a noticeable and widespread drift from Judaism and to some extent from Jewry in all classes. Intermarriage, which inevitably leads to losses to Jewry, has long been rife, and in every decade it seems to spread further. There can be very few English Jewish families of any length of residence in which at least one member has not married outside the community.

More recently a new phenomenon — introduced perhaps, certainly extended, by the refugees from Europe—has appeared. This has been the abandonment of the synagogue by Jews for marriages and the substitution of a civil contract. Even Jewish burial facilities are no longer invariably sought.

There has been talk of a wave of baptisms among the Jews in England. There have always been baptisms, but there is no evidence that the proportion of these has increased since the outbreak of war. A number—not a very large one—has been recorded among recent arrivals from Central Europe, but these arrivals have been to a large extent Jews only in the Hitler sense. If not already baptized, they ceased to be Jews in the religious sense before they left the Continent. In England they have taken the last step, in appreciation often of the kindness shown them by Christians here. They can hardly be considered a loss to Anglo-Jewry of which they have never been members, actual or prospective—hardly to Jewry.

So far as Anglo-Jewry is concerned the number of baptisms is probably less than a generation ago. Then there were in certain circles always a number of Jews, more especially Jewesses, whose spiritual cravings the synagogue could not satisfy. They had recourse to the church. The void which the Orthodox synagogue could not fill is now, however, often filled by Liberal Judaism. Thus, instead of seeking baptism, the Jewess with an unsatisfied spiritual craving turns to Liberal Judaism. Neither she nor her

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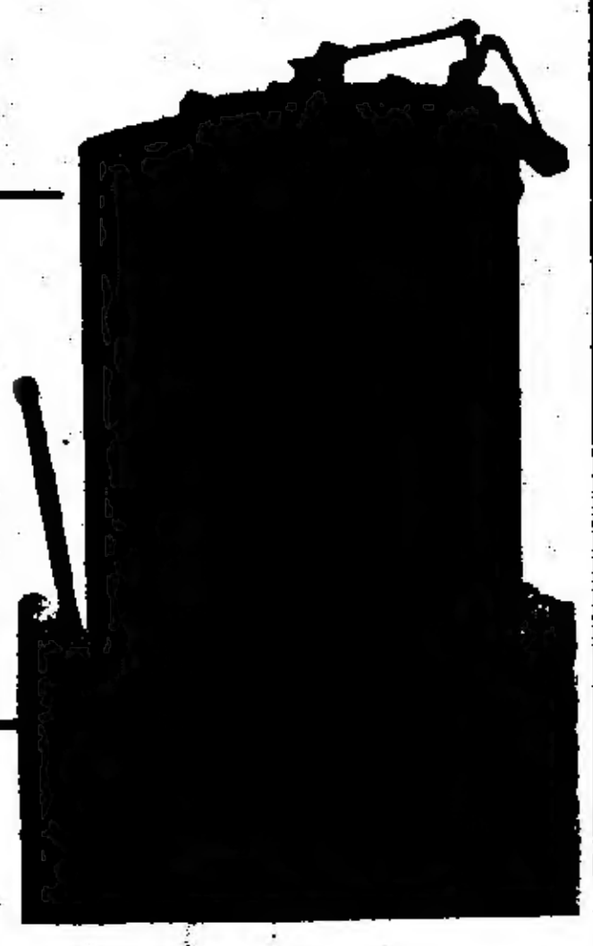

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children are baptised, but the latter very frequently lapse from Judaism either by intermarriage or otherwise.

This movement is both a cause and an effect of the growing lack of leadership and of leaders in Anglo-Jewry. The civil, political and social emancipation of the Jews of England in the nineteenth century inevitably provided a counter-attraction for those who had hitherto devoted the whole of their desire for public service to their own smaller community. A larger field lay open to them. The first generation or two divided its energies between the service of Anglo-Jewry and of the nation as a whole. Gradually, however, the latter gained the predominance.

At the same time socially English Jews of all classes became part of the similar classes in the general community. Once the cells of Anglo-Jewry and the synagogue were the only ones. Now over a large part of the Jews of England there is a divided social allegiance. In an ever increasing number of cases, especially in those in which religion has lost its hold and has not been replaced by Zionism, Jewry and Judaism have no longer any appreciable call.

The two wars and the incorporation in the armed forces on a basis of absolute equality of the young men, and now also the young women, of the nation have helped in this direction. Under a military regime the opportunities for Jewish observance, even when sought, are small. On the other hand Jew and non-Jew are brought together continuously on equal terms in comradeship. Friendships in which racial or religious origins never enter are formed, and since the Jew is always in a minority the non-Jewish influence is always the more powerful.

This movement tends toward the prevention of anti-Semitism, for in the army a man is judged by what he is or what he does, not by his origin. There have been instances in which a slight anti-Semitic prejudice based perhaps on unfortunate isolated experiences or even ignorance have been eradicated or nipped in the bud. Within a limited knowledge, however, there have been several instances in which the presence of perhaps a solitary Jew in a company has given enlightenment to his companions and made clear to them that Jews are after all as other people.

But as the leading Jewish families among the descendants of those who raised Anglo-Jewry to the enviable position it has attained, there are other influences at work. These men, so far as they can still be counted as Jews — many of them have been completely submerged in the surrounding non-Jewish population — take their full share in the general public service of the country. Socially their environment is more non-Jewish than Jewish. In all cases it is British. To the ambitious among them the Anglo-Jewish community can offer nothing, for to be a member of Parliament is obviously a greater distinction — apart from the greater opportunity for service—than to be a member of the Jewish Board of Deputies, or to be the head of a great municipality than chairman of a Jewish Board of Guardians.

In a few instances the principle of noblesse oblige prevails, and a Rothschild or a Cohen, remembering his ancestors, still gives of himself to Anglo-Jewry. Among the mass of Jews of England, however, there is a growing impatience in the most vocal quarters with members of this class, those who have been termed "the Grand Dukes of Anglo-Jewry." Their wisdom, based on long and inherited experience, is resented. The newcomers, believing themselves omniscient, oppose to it their limited experience fortified by self-confidence. They are always prepared to put their opposition into effect, and not always in a gentle manner.

The heirs of the founders of Anglo-Jewry, little inclined to enter into the rough and tumble of public, often acrimonious, disputes, retire more and more from the scene. This is left to the newcomers, who it must be realized make no appeal to a large and silent part of Anglo-Jewry. Outside of Jewry also the new leaders, with very few exceptions, have not acquired the confidence and consequently the influence of their predecessors. To this extent Anglo-Jewry is growing weaker. This movement also is not new, but the war has given it a fillip.

For two or three generations Anglo-Jewry has depended for its survival — in this not differing from other Western communities —very largely on immigration from Eastern lands, where Jewish life is or was far more intense and Jewish consciousness far more active. Just as in pre-emancipation England the present and future of the Anglo-Jewish community were secure, so in the Eastern lands, where socially and very often politically the Jews are still unemancipated, Jews will continue to survive; and if the Western states permit, they will provide a reservoir from which the Western Jewries can be fed in the future.

In the past ten years there has been an appreciable immigration of Jews from Central Europe, of these Jews have to a large extent already become assimilated to a non-Jewish atmosphere. To an extent they are not likely to revivify Anglo-Jewry. Only the comparatively few Jewish scholars and teachers who have come with

them can do that, and they are too few. Of East European Jewish immigrants there has been only a trickle, insufficient to influence the general trend.

Zionism in so far as it is a missionary movement, both native and imported, might stem the drift from Jewry, but in England at any rate Zionism has shown itself far more eleemosynary than missionary, a movement for the saving of bodies rather than of souls. There is, of course, political nationalism which is neither, but the meaning of this is understood by few, even among its votaries. Of an educational movement in Zionism in England there are very few signs. The vast majority of subscribers to Zionist funds, whether or not they consider themselves Zionists, are interested in it only as in a charitable institution. In return for their contributions they trust that misery will be relieved.

A movement such as this must be ephemeral just as that for the relief of refugees of which it is indeed a part. No new Anglo-Jewry can be built on such foundations. If the Zionists wish to revitalize Anglo-Jewry they must go back to the teachings of their faith and preach them in and out of season to their fellow-Jews.

Of anti-Semitism in England there is but the slightest evidence. There are of course a few exceptions—for the most part economic failures who, looking for an explanation, happen to notice a Jewish competitor. There is also the evil element which as in all countries is prepared to descend to any self-degradation in order to improve its material position. To a slight extent there is an hereditary prejudice especially among men and women who have never met Jews. In a very small, very insignificant political party, anti-Semitism has been made a principle, but this again is for the most part artificial, as obviously manufactured as is the anti-Semitism of Italy.

The Englishman on the whole takes a man for what he is. He objects to the bad citizen whether he be Jew or Gentile. He approves of the good one. To him it is immaterial whether a man does or doesn't go to synagogue or to church. If there is any feeling with regard to Jews it is that they do not assimilate sufficiently or quickly enough. The average Englishman wants the Jew to become as like himself as is possible.

If one asks about anti-Semitism in England, one has only to be told of the generous welcome given to the refugees from the Nazi terror, of the large sums and other gifts for their assistance, of the welcome of Jews into all spheres of public service, of the widespread incidence of intermarriage in all classes with Jews. Another evidence of the British attitude toward Jews is the horror, indignation and sympathy — spontaneous not manufactured — aroused throughout the country by each new wave of Nazi cruelty against Jews on the Continent. So widespread and so sincere is this feeling, so well are the reports publicized that the Anglo-Jewish propaganda organization might do worse than bring its activities to an end, leaving the British press as its heir.

Outside of this, one finds a reflex in the willingness of wide circles to support and approve movements in Jewry which they are told it wants and will benefit by. Few Englishmen are unwilling to express thier sympathy with Jews by standing on a Jewish platform or sending a message to a Jewish meeting. Moreover, in England there is no Jewish vote.

In the House of Parliament Jewish topics sometimes come forward for discussion. As is to be expected different views are expressed, but never has there been a hint of unfriendliness toward Jews. There are, of course, opponents and critics of the Zionist program for Palestine, but anti-Zionism or philo-Arabism must not be confused with anti-Semitism. In England any outbreak of anti-Semitism, unless the people are driven insane by misfortune and misery and hunt for a scapegoat, is inconceivable so long as it is clear that the Jew is an Englishman and puts British interests first.

The drift from Jewry and from Judaism will almost certainly continue unless there is a spiritual revival which makes Judaism a positive force, either through Zionism or otherwise. After the war Anglo-Jewry will be appreciably poorer in material means than it was previously. The luxury of innumerable small societies, whose main purpose seems to be to provide honorary offices for their founders, will have to be abandoned.

Even the really important institutions will find it difficult to maintain themselves. In this they will not differ from the general community. The state will probably help toward the maintenance of some of these, and in this move there is no reason to doubt that Anglo-Jewry will also share. There will be no differentiation between Jew and Englishman or between a Jewish hospital or school and a non-Jewish one. The era of the very wealthy Jew — there were never very many of them — has passed, but so has that of the very wealthy Englishman.

This article is from The Contemporary Jewish Record.

The Bulgarian Government has been compelled, owing to an economic crisis, to suspend until 1945 the rule forbidding exports firms to employ Jews.

Passover Greetings

The exectives and staff of George Weston, Limited, are happy to express their greetings to their thousands of Jewish friends across Canada, on their celebration of the Festival of Liberation.

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Matzoh, Passover Bread Of Sorrow And Freedom, Is The Symbol of Friendship, Liberty, And Purity

By Dr. Joshua Bloch,
Chief, Jewish Division, The New York Public Library

On the Passover Eve Jews all over the world observe the Seder, one of the most ancient of domestic rites extant, a rite in which the Exodus from Egypt is retold with weeping and with laughter, to the accompaniment of song and good cheer. Sad yet exulting, earnest yet playful, filled with a mighty truth, yet graced with poetic fancy, is the character of the Passover Eve festival.

The traditional chant with which the head of the family intones the Haggadah, accompanied by the choral response of those around him, is peculiarly touching. It thrills the heart as though one heard the lilt of some sweet lullaby. Even those Jews who have fallen away from the faith of their fathers in their mad pursuit of other joys and other glories, are moved to the very depths of their being when by chance they hear again the old Passover melodies once so dear to them.

The strange symbolic dishes — the bitter herbs and the sweet mixture of apples, almonds, spices and wine, roasted bone of the lamb the salt water and the four cups of wine — all occupy but a subordinate place to the role the matzoh plays in the observance of the Passover—the Jewish festival of freedom.

The most characteristic feature of the observance of the Passover festival is no doubt the matzoh, the unleavened bread. It occupies the most prominent place in the life of the Jew during the eight days of the festival. Rich and poor alike share in the sentiments it evokes at the dining table and in the practice of the various ceremonies and rites at the home and in the synagogue.

It is from the matzoh in fact, that the Passover festival derives its Hebrew name, Hag Ha-matzot, the "Feast of the Unleavened Bread." The Bible tells the reason for it, how fearing lest worse than the ten plagues might befall them, the Egyptians hurried the children of Israel away, by night, so that the fleeing Hebrew had to snatch up the bread which they were baking before it was leavened. Because of its hardness and unpalat-

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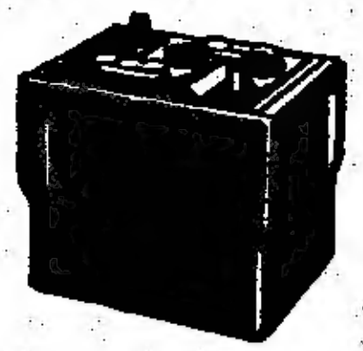

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PASSOVER GREETINGS FROM

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ability, the matzoh was at the same time regarded as the "bread of affliction," serving as a reminder of the harshness of the Egyptian bondage.

It is a fact, our ancient sages tell us, that when the Hebrews left Egypt they took with them little food. The only edibles they carried were the remains of the matzoh — the unleavened bread— and the bitter herbs, and these not to satisfy their hunger, but because they were unwilling to separate themselves from what they had prepared lovingly at the command of God. These possessions were carried by them on their own shoulders.

There is another reason for its fame as the "bread of the poor." Bread made without leaven was, in the Orient, a rather inexpensive preparation requiring little time to prepare. It is the bread made in haste by the toiling poor in the East, who have time only to prepare and snatch a hurried meal. Yes, it became the poor man's fare and was therefore considered a "bread of poverty"—a fitting symbol of the slavery the matzoh commemorates. One recalls the frequent mention in the Bible of such bread as being offered to a surprised visitor.

Quite familiar is the story of how the patriarch Abraham feasted the angels with matzohs on Passover. When he suddenly had to entertain the three angels Abraham asked Sarah to bake cakes of matzohs for them. Another Hebrew tradition has it that it was on the first evening of Passover, while Abraham was eating matzohs, that the Archangel Michael brought him a report of Lot's captivity by Chederlaemeer and his allies, and that on that night the "righteous proselyte," Abraham prevailed over the hosts that had captured his nephew.

Thus matzoh becomes what it is described to be in the Bible, at once the emblem of the Hebrew suffering in Egypt and the symbol of the haste—that is, the joyous eagerness which marked their departure. When the Jews eat matzoh during the Passover festival they, in a sense, eat the bread of sorrow with their toiling, suffering ancestors, and for the moment, as it were, share the sorrow itself. Thus by the use of so historic a symbol as the matzoh the Jews are forever living their life over again.

The matzoh that the Jews eat on Passover was not always very dainty, but to the Jews few things melt sweeter on the palate. Its taste is pleasant and suggestive of that ancient Hebrew legend, told in the Yalkut, the vast repository of Jewish lore, according to which God himself prefers the matzoh to other food. When Balaam came to curse Israel at the request of Balak, he erected seven altars to God, on which he offered bullocks and rams, God rebuked him saying: "Pleasanter to me is the meal of matzoh (unleavened bread) and herbs that the Israelites took in Egypt than the bullocks and rams that thou offerest out of enmity." It is the divine symbol of friendship, liberty and purity.

Somewhere in the Talmud, matzoh, unleavened bread, is depicted as the symbol of purity, while leaven is made to represent the evil impulses of the heart. Leaven was regarded as typifying the "leaven of sinfulness," the evil impulse in man's heart which turns him aside from higher intent. Leaven ferments and fermentation, science declares, is a process of disintegration and decay; it is itself corruption. The Jew must be pure and free. Hence matzoh, unleavened bread, become a token of purity of the higher freedom which comes from obedience to the better self; "heavenly bread," as it is called in Jewish mystical writing.

Quite interesting is the story of the evolution of the matzoh. Its origin goes back to the primitive days of Israel's history. In fact matzoh was the primitive form of bread. Flour mixed with water was kneaded into dough and made into cakes. These were simply put on hot ashes and turned from one side to the other. When the matzoh found its place in the religi-

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PASSOVER GREETINGS

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ous observance of the Passover festival special rules and regulations were evolved governing the production of the "bread of affliction." These were designed to assure the matzoh with purity and freedom from leaven or other foreign elements.

It must consist of flour and water and without yeast or any other chemical effervescent substance. It must be hastily prepared to prevent the dough from undergoing the process of spontaneous fermentation. Matzoh is baked with unusual care in conformity with the required religious regulations. The wheat is watched during harvesting, milling and baking, that it shall not become leavened, either by rain swelling the grains or dampening the flour, or by too much kneading and slow baking. The Mayim shelanu—water that has "lodged" overnight—is kept as cold as possible in order to prevent the slightest fermentation of the daugh. To keep the matzoh from raising and swelling in baking it is perforated by lines of dotted holes, a process which renders it more brittle and palatable.

The matzoh is a silent reminder of the Talmudic admonition repeated in the Haggadah, that "in every generation it is for the Jew to think that he himself went forth from Egypt." Its appearance annually on our tables serves to strengthen our faith in the indestructibility of the effect wrought by the moving episodes of a bygone day which the matzoh so tellingly recalls. It keeps green the memory of many an historic event in the life of the Jewish people. All the days of his life is the Jew to remember his departure from Egypt and the matzoh is a token of this obligation. It is also the symbol of freedom and idealism. Jews are enjoined to eat matzoh during the entire duration of the Passover festival. It is a symbolic recollection of the hurried departure of their ancestors from Egypt, an event commemorated on every anniversary of its occurrence.

For more than three thousand years the matzoh served as a visible symbolic manifestation of the moral power and national glory of the Jewish people. It is a memorial of the wondrous days when the first Passover was inaugurated, the time when the ancient Hebrew shook off the dust of the Capital of the Pharaohs and began their ever memorable march toward the Promised Land. The matzoh serves also as a perennial historic monument to the fact that since the days of Pharaoh, more than thirty-odd centuries, a living pyramid of time, the Children of Israel survived most virulent persecution to celebrate year after year the Passover Festival as the feast of freedom.

Famous Studio

Mrs. William Bernstein was Miss Jennie Stitsky, daughter of Mr. and Mrs. H. Stitsky, Spadina Avenue, Toronto.

Famous Studio

Mrs. Arthur L. Stillman was Miss Freda Tusher, daughter of Mr. and Mrs. David Tusher, 371 Markham Street, Toronto. Mr. Stillman is the son of Dr. and Mrs. I. W. Stillman, of New York.

Garela

Mrs. Samuel J. Lax was Miss Helaine Ethel Leopold, daughter of Mr. and Mrs. Max Leopold, 3149 Vendome Avenue, Montreal. Mr. Lax is the son of Mr. and Mrs. Charles Lax, of Quebec City. In the background is a portrait of the bride's mother.

Famous Studio

Mrs. David G. Rigler was Miss Jane Adelman, daughter of Mr. and Mrs. B. Adelman, 5817 Sherbrooke Street West, Montreal. Mr. Rigler is the son of Mrs. Joseph Rigler, 5150 Queen Mary Road, and the late Mr. Rigler.

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[illegible] Devora, ten months old, is the daughter of Mr. and Mrs. [illegible] Goldberg, 885 Shaw Street, Toronto.

[illegible]

Joan Frances, eighteen months old, is the daughter of Mr. and Mrs. Louis B. Kellnor, 5386 Grovehill Place, Montreal; granddaughter of Mr. and Mrs. Bernard Wener, of New York; and of A. Kellnor, Elm Avenue.

[illegible] Toronto.

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—Kaufman's Studio

Mrs. H. J. Freedman, 3950 Park Avenue, Montreal, is a member of the Women's Volunteer Reserve Corps.
—Society Studio

Mrs. Manny Cummings, of Toronto, was Miss Sylvia Glazer, daughter of Mr. and Mrs. Samuel Glazer, 210 Glenayr Road. Mr. Cummings is the son of Mr. and Mrs. M. Cummings.
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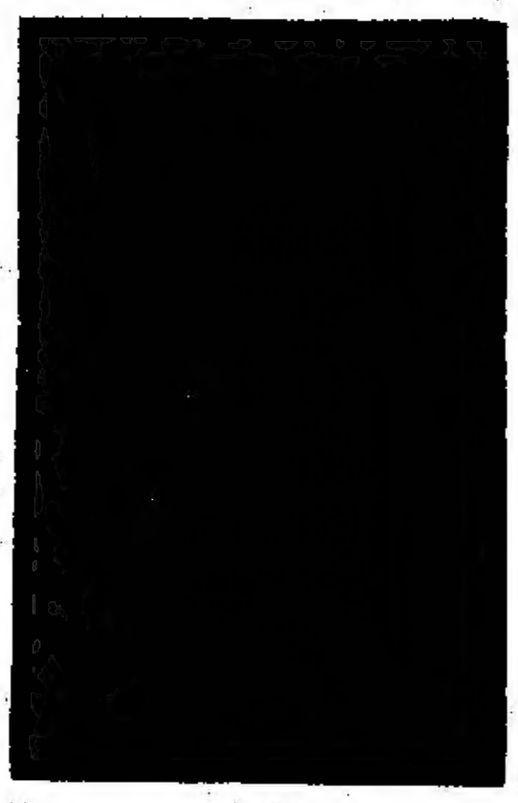
AC 2 Norman Colon, R.C.A.F., St. Thomas, Ontario, is the son of Mr. and Mrs. H. Colon, 5[illegible] Outremont Avenue, Montreal. [illegible] Studio

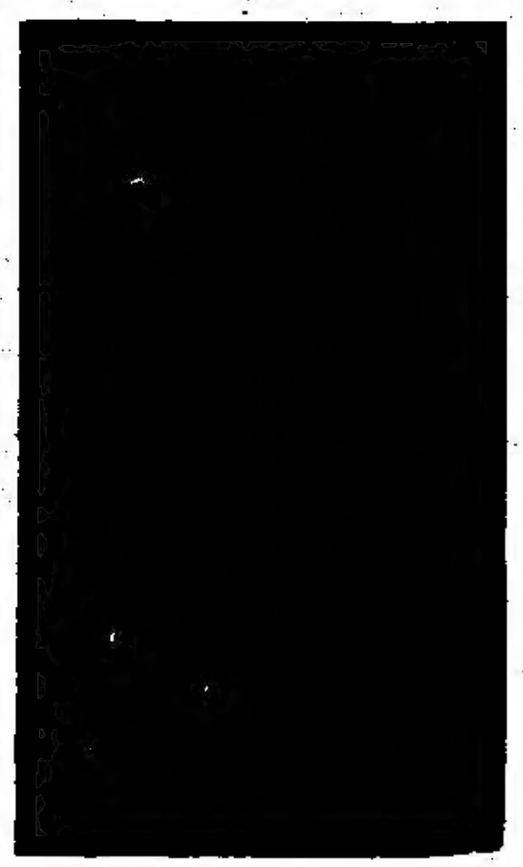


David Linden, R.C.N.V.R., active service, is the younger son of Mr. and Mrs. Nathan Linden, 391 St. Joseph Boulevard West, Montreal. Charlab

[illegible] Harry Moore, graduate of the University of Toronto, who [illegible] with practising medicine [illegible] Montreal, N.Y., is stationed at New Orleans, La. He is the son of Mr. and Mrs. S. Moore, 147 Marmora Avenue. [illegible]

Petty Officer L. S. Rosenthall, R.C.N.V.R., is the son of Mr. and Mrs. Charles Rosenthall, Girouard Avenue, Montreal. His wife is the former Miss Ruth Silbermann, daughter of Mr. H. Silbermann and the late Mrs. Silbermann, and lives in Montreal. [illegible]-Nakash, Eaton's

[illegible] Stanley [illegible] United States Army Air Force, [illegible] son of Mr. and Mrs. [illegible] Toronto. [illegible]



[illegible] Kathleen [illegible] R.A.F. [illegible] Corps, [illegible] of Mrs. [illegible] the wife of Mr. [illegible] 2021 West Kenna Mount[illegible]

Gunner Herzl Sanders, Royal Canadian Army Artillery Survey, Petawawa, Ontario, is the son of Gregory Sanders, 350 Willowdale Avenue, Montreal, and the late Mrs. Sanders.
Jacoby

L.A.C. Ben Ami Sanders, R.C.A.F., Dunnville, Ontario, is the son of Gregory Sanders, 350 Willowdale Avenue, and the late Mrs. Sanders.
Jacoby

Pilot Officer Abe Wineberg, is the son of Mr. and Mrs. M. Wineberg, of Smith Falls, Ontario, stationed at Bagotville, Quebec.
Society Studio

Captain S. W. Giddens, R.C.A.M.C., is stationed at No. 2 District Depot, Toronto. Before enlisting Captain Giddens was practicing pediatrics at 480 Palmerston Boulevard.
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L.A.C. Samuel Schwartz, R.C.A.F. overseas, is the son of Mr. and Mrs. Abraham Schwartz, 416 St. Joseph Boulevard West, Montreal.
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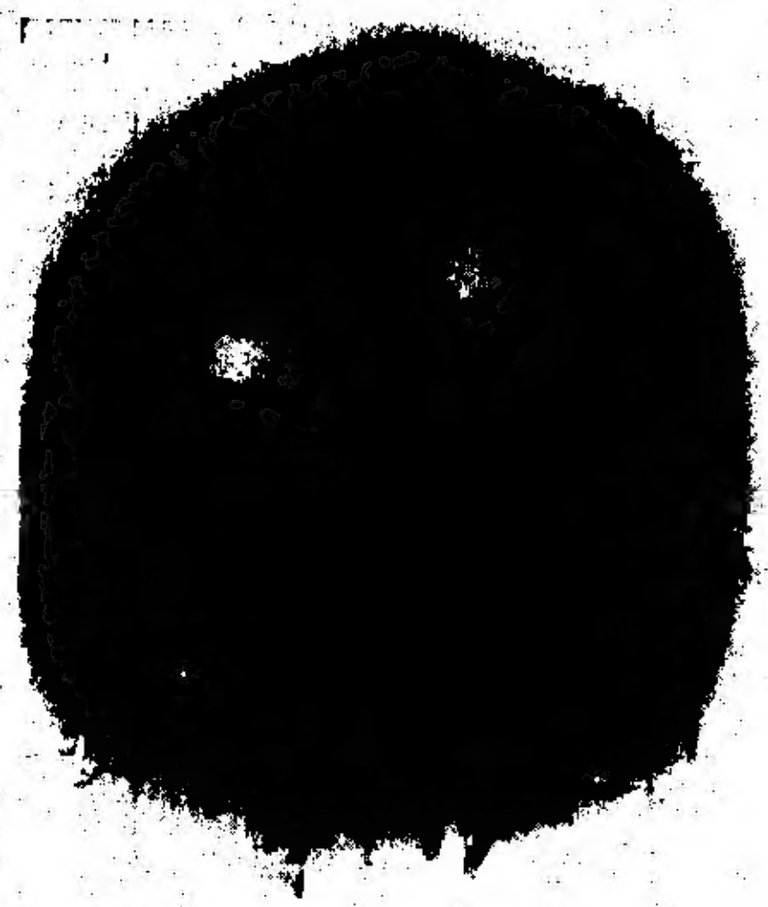
Mrs. William Finesilver was Miss Frances Berman, daughter of Mr. and Mrs. H. Berman, 202 Villeneuve Street West, Montreal. Mr. Finesilver is the son of Mr. and Mrs. M. Finesilver, 4425 St. Urbain Street.

—Society Studio



Mrs. Nathaniel Herzl Edelstein was Miss Belle Gilbert, daughter of Mrs. L. Gilbert, 1123 Western Avenue, Montreal, and the late Mr. Gilbert. Lieutenant Edelstein is the son of Mr. and Mrs. Hyman Edelstein, of Ottawa, now on active service, overseas. They have a son, born on March 12.

Society Studio

A.C. 1 Allan Spunt, R.C.A.F., and Mrs. Spunt. She was Miss Norma Saltzman, daughter of Mr. and Mrs. George Saltzman, 4555 Esplanade Avenue, Montreal. Mr. Spunt is the son of Mr. and Mrs. S. Spunt, 4620 Jeanne Mance Street, Montreal.

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Mrs. S. Sonin, 737 Querbes Avenue, Montreal, and daughter, Marcia four.

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Mrs. Charles Kaplan and sons, Michael, three, and Robert, six, 158 Chiltern Hill Road, Toronto.

—Sylvia Schwartz

Monte, Royal Canadian Signal Corps, twenty-one; Luba, seventeen; and Sheila, twelve, are the children of Mr. and Mrs. Harry Denaburg, 512 Brian Hill Avenue, Toronto.

—Sylvia Schwartz

Mr. and Mrs. Harry Grover, 760 Querbes Avenue, Montreal, and children, Sonia, eleven, and Henry, sixteen.

—Society Studio

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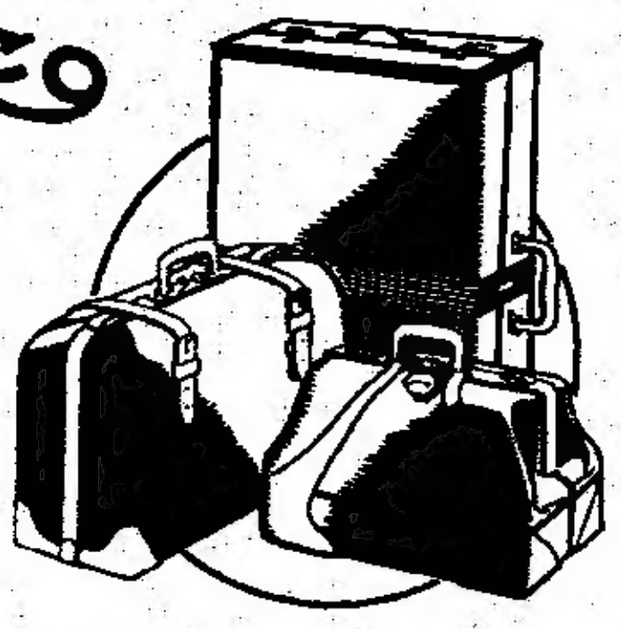

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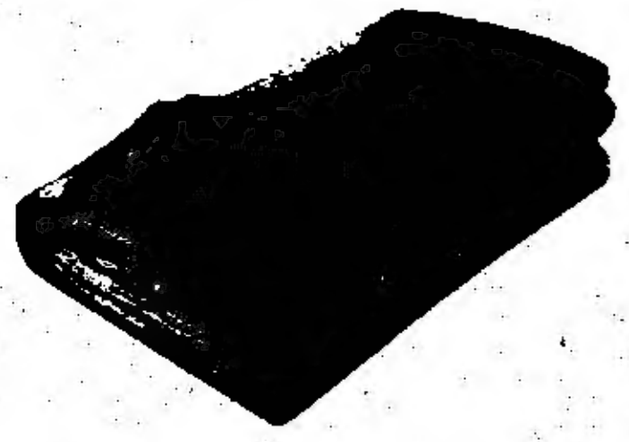

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Mayer, eight, and Syrl Joy, three, are the children of Mr. and Mrs. Harry Goldhar, 187 Arlington Avenue, Toronto.

—York Studio

Allan, ten, and Gloria Dianne, four, are the children of Mr. and Mrs. J. Pancer, 59 Bernard Avenue, Toronto.

—Sylvia Schwartz

Once more, on the occasion of the great Passover Celebration, we wish our many Jewish friends

"The Compliments of the Season!"

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Theodore, three, Rona Lee, one, are the children of Mr. and Mrs. Louis Shiff, 903 Dunlop Avenue, Montreal; grandchildren of Mr. and Mrs. S. Aber, 5573 Decarie Boulevard, and of Mr. and Mrs. S. Shiff, 1649 Van Horne Avenue.

—Society Studio

Gerald Gorelick, three, and his cousin, Charles Burton Kates, five. Gerald is the son of Mrs. Sarah Gorelick, 1126 Dundas Street West, Toronto, and Charles is the son of Mr. and Mrs. Earl Kates, of Chicago. They are grandchildren of Mr. and Mrs. S. Kates, 166 Ossington Avenue, Toronto.

Nelson John, one, is the son of Mr. and Mrs. Ben. Daniels, 54 Claxton Boulevard, Toronto.
—Sylvia Schwartz

Marion Sandra, below, three and one-half years old, is the daughter of Mr. and Mrs. J. Tator, 20 Delaware Avenue, Toronto.

—Sylvia Schwartz

Marvyn Fainer, below, one, is the son of Mr. and Mrs. Harry B. Zaritsky, 4815 Queen Mary Road, Montreal; grandson of C. B. Fainer and the late Mrs. Fainer; and of Mr. and Mrs. A. Zaritsky, 157 St. Joseph Boulevard West.

Joel Lawrence, one and one-half years old, is the son of Mr. and Mrs. Ben. Smith, 10 Browside Avenue, Toronto.
—Sylvia Schwartz

—Society Studio

Rhoda Anne, one and one-half years old, is the daughter of Mr. and Mrs. A. Shanfield, 309 Dundas Street West, Toronto.

Michael David, fourteen months old, is the son of Mr. and Mrs. H. Manson, 2008 Bathurst Street, Toronto.
—Sylvia Schwartz

—Sylvia Schwartz

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To the Members of the Jewish Community

Murray's

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Morley Ornstein, R.C.A.F., and Robert Ornstein, No. 1 Canadian Army Course, are sons Mr. and Mrs. B. Ornstein, Fairfield Avenue, Toronto.

Surgeon Lieutenant Commander Harry L. Racal, R.C.N.V.R., graduated from McGill University in 1930, receiving the Lieutenant Governor's Medal for highest standing in general medicine. He practised in allergy and paediatrics in Montreal for eight years and was a member of the Medical faculty of McGill, and medical staffs of Royal Victoria, Jewish General, and Children's Memorial Hospitals, being founder and chief of the department of allergy at the last named. He was vice-president of Parent Teachers Association of Shaar Hashomayim Synagogue. On active service since 1941 with the Royal Canadian Navy at sea, he is now stationed at a base hospital at an Eastern Canadian post. He is the son of the late Mr. and Mrs. Nathan Racal, of Montreal.

—Kashtan's

Passover Greetings
To Our Jewish
Friends And Customers!

J. C. MALONE & CO.
Three Rivers, Que.

L.A.C. Bernard Waxman, left, R.C.A.F., twenty-two, son of Mr. and Mrs. L. Waxman, 4850 Clark Street, Montreal, is at St. John's, Quebec.

L.A.C. Joseph Dolman, R.C.A.F. overseas, is the son of Mr. and Mrs. W. Dolman, 5031 Sherbrooke Street West Montreal; grandson of Mrs. Sara Dolman, Drolet Street.

Society Studio

Corporal Ben. Berenbaum, R.C.A.F., Rockcliffe, Ontario, is the son of Mr. and Mrs. Samuel Berenbaum, 762 Davaar Avenue, Montreal.

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The Slater Shoe

SLATER'S FLYING ACE

—Charlab

L.A.C. Norman Lenoff is the son of Mr. and Mrs. S. Lenoff, 5729 Park Avenue, Montreal.

Flight Sergeant Irving Light, R.C.A.F. overseas, is the son of Mr. and Mrs. B. Light, 5395 Waverley Street, Montreal.

Leading Seaman Nathan Rubes with R.C.A.F. stationed at Winnipeg, Ont., the Prairie Region Headquarters, Brandon, Man., Rubes was formerly at Nanaimo, B.C., is son of Mr. and Mrs. B. Rubes, Ontario Street, Toronto.

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Mrs. Fred Richler was Miss Etta Yetnikoff, daughter of Mr. and Mrs. J. Yetnikoff, 762 McEachran Avenue, Montreal. Mr. Richler is the son of Mr. and Mrs. J. Richler, 4646 Hutchison Street.

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Bonnie studio

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The beauty lift that lasts

GOTHIC Cordtex

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Kashtan's

Mrs. Milton Davis, right, was Miss Dorothy Gwartzman, daughter of Mr. and Mrs. M. A. Gwartzman, Spadina Avenue, Toronto. Mr. Davis is the son of Mr. and Mrs. H. Davis, Grace Street.

Kashtan's

Mrs. Morris Kramer was Miss Lil Finestone, daughter of Mr. and Mrs. Louis Finestone, 6060 Hutchison Street, Montreal.

—Famous Studio

Mrs. David Luterman was Miss Rachel Kramer, daughter of Mr. and Mrs. L. Kramer, 5259 Esplanade Avenue, Montreal. Mr. Luterman is the son of Mrs. J. Luterman and the late Mr. Luterman.

Mrs. Harry Kleiman, left, was Miss Yetta Klinger, daughter of Mr. and Mrs. S. Klinger, 206 Fairmount Street West, Montreal

Jewish Emigration From Poland Will Continue After The War

By Arieh Tartakower, Of The Warsaw Institute For Social Sciences, And The Jewish Emigrant Aid Society In Poland

1. The Cause

The emigration of Jews from Poland did not arise as a "deus ex machina" in the course of the last two decades. Even in the years before the war great masses of Jews left Poland for other more fortunate countries and especially for the United States. The emigration of Jews from Poland during these years was at the rate of about 50 to 60 thousand a year. The main causes of this emigration were the political oppression by the administration combined with a strong wave of anti-semitism in the Russian-Polish areas and the acute economic distress in Austrian Galicia. By every legal and in many cases even illegal means the Jews fled from Poland to find bread and equality in the great American commonwealth.

The creation of the independent Polish state brought no change in these conditions. The economic situation of the country, not sound even in the previous period, became almost unbearable in the nineteen-twenties and thirties. There is no possibility within the limited space of an article to dwell upon all the factors that contributed to this disastrous circumstance.

Suffice to mention that, because of the unsettled question of rural property (millions of Polish peasants had no land to live upon) the number of displaced peasants or of peasants not having land enough for a minimum of existence was estimated in recent years to have been nine millions or more than a quarter of the entire population! Equally as significant was the fact that Polish industry created in the years before the war was practically destroyed by the unending economic crisis, which worsened so considerably after 1929.

Of the total number of 600 to 700 thousand industrial workers in Poland nearly half a million were unemployed in the most difficult years of the crisis and even during the later years when the crisis was ended in most countries of Europe and the index of industrial production rose above the levels of 1929, there was no possibility in Poland to reach the earlier dimensions of industrial employment.

The economic policy of the government based, almost throughout its existence, upon unsound principles (in the early years on an artificial state intervention paralyzing economic development and in later years on a "nationalization" of Polish economy aimed at getting rid of the national minorities and especially of the Jews and to concentrate all enterprise in Polish hands) was unable to remedy the situation. On the contrary this policy complicated matters even more.

The Jewish population, largely concentrated in the trades and in the crafts and in the later period also in industry and the liberal professions, had to suffer no less than the other sections of the population from this chaos and the deterioration of the economic life of the country.

Tens of thousands of Jewish undertakings in industry and commerce had to close down. Unemployment as high as 80 to 90 percent of all workers in Jewish branches of industry was not uncommon; especially was this true of the clothing trades. The number of Jews thrown out of normal economic life was estimated at over a million during the later period, or one third of the entire Jewish population of Poland.

So much for the purely economic conditions. But there was also a strong anti-Semitic movement supported openly by the Polish Government during the later years. Under pressure of the economic conditions the aim was to eliminate the Jews from employment and ownership and to make place for the Poles. An incessant campaign of hatred and persecution was conducted against Jewish commerce.

No opportunities were granted to the Jews to work in state or municipal service and industry. Even in private industry the slogan of boycotting Jewish labor was realized with the greatest force. There was no other solution for the Jewish question in Poland, according to the government and the Poles, than an enforced emigration of the Jews out of the country. The "progressive" type of Polish anti-semitism disapproved of acts of physical violence against the Jews and were content merely with confronting the Jews with the dilemma that they must either starve or leave the country. It is not to be wondered then, that under such conditions of extreme economic and political misery, hundreds of thousands of Polish Jews saw in emigration their only salvation.

2. The Rate of Movement Out of Poland

If, not withstanding this state of affairs, the stream of Jewish emigration out of Poland was not greater but even much smaller during the last two decades than

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in previous years the explanation for this paradox must be sought in the well-known restrictions attached to formerly open avenues of immigration. Commencing with the first United States quota law of 1921, a new period in general and especially Jewish emigration set in. Within a relatively short time the possibilities for immigration had been radically reduced. One should be astonished, therefore, that notwithstanding this development, the Polish Jews succeeded in sending out four hundred thousand emigrants, as shown in the following table:

Year	*Number of Jewish emigrants from Poland*	*Jewish emigrants as a percent of all emigrants from Poland*
1921-25	184,500	39.3
1926	22,406	13.4
1927	18,074	12.2
1928	18,211	9.7
1929	23,378	9.6
1930	17,631	8.1
1931	8,632	11.4
1932	8,630	40.8
1933	16,917	47.9
1934	19,026	44.7
1935	30,703	57.2
1936	16,942	31.0
1937	8,856	8.6
For 17 years	393,915	22.9

Although in absolute figures the average annual emigration from Poland during the period under review was only a third as large as the average for the preceding period, it was still greater by 150 percent than the emigration for the other sections of the Polish population. It must be remembered that in the years before 1919 the Poles and the Ukrainians emigrated in much larger numbers than the Jews. Yet even this proportion does not establish the record clearly. When comparing the Jewish with the Polish emigration one should take into consideration the rate of re-emigration also, as only the number of emigrants not returning to the country can be significant for the true character of the movement out of the country.

Re-emigration into Poland, especially in the years of the great economic crisis, was very considerable, almost half of the entire number of emigrants. But there was almost no re-emigration of Jews, except for the period during 1927-28 when many returned from Palestine, and even this wave of re-emigration was more than counter-balanced by the illegal Jewish emigration out of Poland, especially to France, a movement which is not reported in the official statistics. The true relationship in which Jewish emigration from Poland stood to that of the entire country was therefore not 22.9 percent but 50.3 per cent. Every second emigrant from Poland during the last two decades was a Jew.

Especially noteworthy is the fact of the increasing rate of Jewish emigration in the last years, with a record in 1935 of over half the entire emigration from Poland and four fifths of the entire emigration to overseas countries. This movement was the result, on the one hand, of the growing oppression of the Jewish population and, on the other hand, of the great attractive force which Palestine was coming to represent as the main country where entrance to Polish Jews was permitted. The difficulties which beset Palestine subsequently and the new outlets for Polish seasonal emigration in France and Latvia lowered the Jewish percentage of the total emigration from Poland to one of the lowest levels during the last two decades.

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3. The Countries of Immigration

In the years before the war there was no serious problem about countries of immigration since all or almost all of the Jews emigrating from Poland turned towards the "promised land", the United States of America. However, during the last few years the question of countries of immigration has become extremely complex. The borders of one country after another are closing down at the very time when the political and economic conditions of the Polish Jews are becoming most unbearable.

The years immediately preceding the outbreak of the war were, not only for the German but also for the Polish Jews, a period of desperate search for emigration outlets, a search which was crowned with some success only because of the increased capacity of Palestine and in a much lesser degree because of the increased flow of Polish Jewish emigration towards the Argentine. The following table is revealing in this connection:

Percent Distribution by Countries of Immigration for Jewish Emigrants from Poland during the years 1929-37

Year	Palestine	Argentine	Brazil	U.S.A.	Canada	Uruguay	Other Countries	Total
1929	9.7	20.1	14.2	32.0	13.6	2.5	7.8	100.0
1930	14.0	28.9	6.9	19.1	18.0	4.8	8.3	100.0
1931	22.6	34.9	10.6	9.1	2.0	13.4	8.5	100.0
1932	39.8	18.4	12.7	12.4	3.3	5.4	8.0	100.0
1933	68.1	8.5	9.1	5.0	2.2	1.9	5.2	100.0
1934	66.7	7.8	7.2	4.1	2.9	1.9	9.4	100.0
1935	80.6	6.6	3.5	22.4	1.8	0.9	4.2	100.0
1936	61.1	15.8	5.3	3.4	1.8	2.1	10.5	100.0
1937	32.3	27.5	3.0	11.4	2.4	6.7	16.9	100.0
For 9 years	43.7	18.8	8.1	10.9	5.4	4.5	8.6	100.0

The percentage figures for this period of nine years beginning with the great economic crisis make the picture quite clear. The most important country for the Jewish emigration from Poland during the last decade was Palestine. Every second Jew leaving Poland turned towards that country. The Argentine was also an important factor during this period; Polish Jews were the predominant group immigrating into that country throughout this period.

The position of the U.S.A. as leading country in the Jewish immigration was still being maintained in 1929 but in the following years this was no longer true; only every tenth Jew emigrating from Poland had an opportunity to enter this country. The course of these developments changed somewhat during 1937. The growing political difficulties in Palestine together with some relaxation of the administrative policies in the U.S.A. after a period of stringent restrictions, re-established the importance of the latter country, but this is not to imply that America's leadership of the pre-World War era was even being approximated.

As far as "other countries" are concerned it is interesting to observe that the increase in percentages for the last two years shown in the table was indicative of the desperate quest for additional immigration countries after new limitations to admission were set in Palestine and the Argentine.

4. The Occupational Pattern of the Emigrants

The fact that only a very limited number of persons were fortunate enough to find immigration possibilities is not the only disaster in the latter-day history of the Jewish emigration from Poland. No less tragic were the changes in the occupations of the emigrants brought about in the main by the restrictive legislation introduced during the last period.

Great masses of Jewish emigrants were composed of skilled

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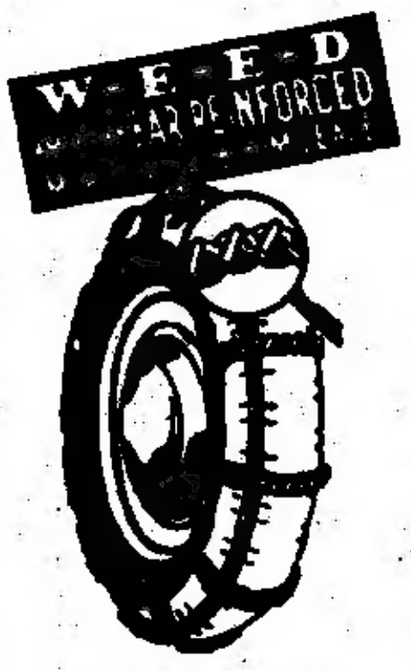

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laborers, especially tailors. Jewish tailors constituted three-fourths of all tailors immigrating to the United States. The number of merchants and or common laborers (persons without definite occupation in Poland) was very limited. Not more than every tenth Jew who emigrated during this period was a merchant, and this was just about the extent of common labor also.

Since almost all the immigration countries, with the exception of Palestine, gave preference to relatives of former immigrants, and since these relatives were principally non-workers, the proportion between people with and without occupations altered radically. Non-workers became the majority. On the other hand the relative number of merchants and middlemen grew in comparison with the previous years as there was no need for additional tailors in most of the countries of immigration. A merchant with some means might have and did have for some time better oportunities than an industrial worker or a craftsman.

It is not an easy task to ascertain the exact statistic illustrating this last-mentioned development since official emigration figures did not show occupational status in relation to the racial or religious composition of the emigrants. Only for the U.S.A. and Palestine are such figures available, since in the former there is a possibility of referring to the exact tables of The Immigrations statistics, whereas in Palestine the entire Polish immigration was of course Jewish. But even in countries like Cuba, Mexico, Uruguay and Australia where the immigration from Poland was, especially during the last five years, almost entirely composed of Jews, it is possible to determine statistically the occupational structure of the immigrating Jews.

It should be of interest to consider the following figures from the Polish Jewish immigration into the U.S.A. during the large-scale 1925-29 immigration:

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	1925	1926	1927	1928	1929
Polish Jews with occupations entering U.S.A.	27.9	47.8	34.6	31.5	21.4
Polish Jews without occupations entering U.S.A.	72.1	52.3	65.4	68.5	78.6

Two-thirds and in some years three-fourths of all Polish Jews entering this country were without any occupation. These were the women, children and other nearest relatives of inhabitants of the U.S.A. The same observations apply in the case of Cuba, Mexico, Uruguay and Australia during the period of 1934-37. But in Palestine the trend was somewhat different:

	1930-1933	1934-37
with occupations	48.3	33.7
without occupations	46.3	61.8
unknown	5.4	4.5
	100.0	100.0

In former years there had been no great difference between the number of persons with and without occupations. But in the later years when the emigration to Palestine changed from that of single workers to families, the pro-

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portion of occupation-less persons increased sharply even after allowing for the fact that many persons registering as without occupations ultimately found their way into the working class of Palestine.

As regards the specific occupational categories, relationships are interesting in the case of Jewish emigrants from Poland to the U.S.A. for the period 1925-1929:

Occupation	1925	1926	1927	1928	1929
Farmers	0.5	2.9	7.4	13.3	6.6
Industrial workers	42.3	56.2	57.9	58.4	52.1
Merchants	15.9	9.7	9.4	11.9	12.4
Other occupations	41.3	31.2	25.3	17.0	28.9
	100.0	100.0	100.0	100.0	100.0

From two thirds before the World War, the migration of industrial workers dropped to not more than one-half; and there was a noticeable increase in the number of merchants and persons listed in "other occupations". In the other countries of immigration these trends are even more noticeable during the 1924-1927 period:

	Cuba	*Mexico*	*Uruguay*	*Australia*
Farmers	3.6	1.6	15.5	1.2
Industrial workers	66.5	43.8	56.5	55.9
Merchants	15.8	35.5	10.1	26.3
Other occupations	14.2	19.1	15.9	16.6
	100.0	100.0	100.0	100.0

The situation was somewhat different in Palestine where the proportion of farmers among the Jewish immigrants from Poland was far greater. Yet even in Palestine there was a steady decrease among farmers and also industrial workers with a corresponding increase among the merchant class during the later years, as seen in the following table:

	1926-31	1932-36
Farmers	24.2	15.4
Industrial workers	40.9	29.9
Merchants	5.7	15.9
Professionals	6.9	13.5
Common Labor	19.6	19.7
Other occupations	2.7	5.6
	100.0	100.0

The changes in the occupational pattern of the Jewish emigrants coming out of Poland —— the increase in the number of persons without occupations and the declining proportion of skilled labor among those with occupations —— complicated the problem for the emigrants. Their lessened occupational value made the opposition to their immigrating even more forceful than usual in the overseas countries. In addition this represented a diminution in the future opportunities for immigration since only emigrants with occupations could be expected to bring their relatives over to the new countries after their own adjustment occupationally had been completed.

5. The Jewish Emigrant Aid Society in Poland

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difficulties which emigration involves: advice with regard to immigration countries, settling the complicated formalities of passport and visa, safeguarding the emigrant against the treacherous middlemen and from white slavery, and preparing him for the language and the occupational possibilities of his new country. During the first years of the existence of the new Poland this work was done by the American organisation, the Hebrew Immigrant and Sheltering Aid Society (HIAS) through its offices in Warsaw and Lwow, through which also transmissions of money from Americans to their Polish relatives were effected.

The great stream of refugees to the U.S.A. in the years before 1921 was directed by this organisation. In the following years the Jewish Colonisation Association (ICA) renewed its pre-war emigrant aid activities in Poland. In 1924 the Jewish Emigrant Aid Society (JEAS) was established in Poland and took over from the HIAS all of its functions in Poland with the exception of transmissions which remained with the HIAS Immigrant Bank. After the emigrant aid activities of HIAS and ICA were merged in the new corporation known as HICEM in 1927, the JEAS became affiliated with the HICEM and received generous support from it.

Up until the collapse of the Polish State in September 1939 the JEAS administered a great piece of work. Over three hundred thousand emigrants have been assisted, eighty thousand passports and visas have been procured, twenty thousand steamship tickets purchased, tens of thousands of Polish Jews have been enabled to communicate with their American relatives and friends, courses were organized in English and Spanish and other languages, and occupational preparation was carried on.

Aid for the Jewish emigrants to Palestine was concentrated in the hands of the offices of the Jewish Agency for Palestine, in Warsaw, Lwow and Krakow. These offices were also responsible for regulating the Jewish emigration to Palestine, especially the emigration of working class Jews. Tens of thousands of emigrants (forty thousand alone in the two years 1934-1935) have been sent to Palestine after intensive preparatory work stretching over several years, the aim of which was not only to secure the future of the individual emigrant but to discipline him for the crucial responsibilities of the pioneer in the process of upbuilding the Jewish National Home in Palestine.

6. The Future

A problem of fundamental importance for Jewish emigration policy during the last years of the Polish State was to distinguish sharply between the real emigration needs of the Jewish population and the demagogic slogan of enforced emigration from Poland which was promulgated so openly during the last several years and even supported by the Polish Government.

While struggling to find new emigration outlets for that portion of the Jewish population whose economic situation was becoming unbearable, the leading men of the Polish Jewish community consistently rejected the evacuation propaganda emanating from anti-

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Semitic sources and claimed in no uncertain terms the right of the Jewish people to live and work in Poland together with the other sections of the population. This was also the position of the JEAS as stated at its last conference in May, 1939. The problem of enlarging the existing emigration possibilities was, nevertheless, constantly discussed during this period.

A great deal of interest in the plight of Jewish prospective emigrants was elicited at two international conferences, the one called by the League of Nations in Geneva in March 1938 for the purpose of considering immigration and colonization in South American countries, and the other called by President Roosevelt at Evian in July 1938 for the settlement of the refugees. There was also suggestions of direct treaties between the Polish Government and the countries of immigration in order to secure some emigration possibilities from Poland to these countries.

The complicated question of transfer of money was also dealt with and demands were addressed to the Polish Government to relax the existing restrictions and to enable the emigrants to take with them a larger part of their personal fortunes and to assure them that balances in Poland could be used in later years for their benefit.

During the later period a much deeper understanding of the vocational preparation program developed and likewise a greater appreciation of the total readjustment problem involved in emigration. The disorganized immigrant, without self-consciousness, without strong connections in the new community, not knowing the language and having no useful occupation, has not only a slight possibility to build a new life for himself but also creates a bad repution for his fellow emigrants and encourages the prejudices which so easily attach to all immigrants.

Appreciating the reality of this problem, the JEAS conceived its duty to be that of teaching the emigrants the language of their future countries, preparing them for new and more important occupations, organizing them by awakening in them a consciousness of their personal and national tasks in the new countries. For such emigrants the world might perhaps be more open, despite the complicated social and economic conditions of these times.

Such were the outlines of the emigration policy and program of Polish Jewry during the more recent past. One may be led to suppose that all this has now merely an historical value, what with the breakdown of the Polish State, the terrible plight of hundreds of thousands under the yoke of German occupation and rule, and the great enigma of the future clouded over by the second world war. But this is not so.

The question of Jewish emigration from Poland, independently of its connection with the larger question of the refugees or prospective refugees, will without doubt reappear even after the reestablishment of the Polish State. Perhaps in a new and free Poland, a democratic Poland, the economic situation of the Jews will be better than in the past period, with equal opportunities open to them as to the entire population. Perhaps also in the new world of freedom and justice which will be restored after the present war, the question of wandering men and women will be less complicated than at the present moment.

But even under the best circumstances emigration from Poland, especially during the first years after the devastation of German rule, will continue as a considerable movement of the population and the Jews will participate in it; and even under the best of circumstances the peoples of the world may not desire to have immigrants of no value for their economic or cultural needs. The guiding principles of Jewish emigration policy will therefore remain unaltered in the future and a most responsible task will be vested upon the Jewish community.

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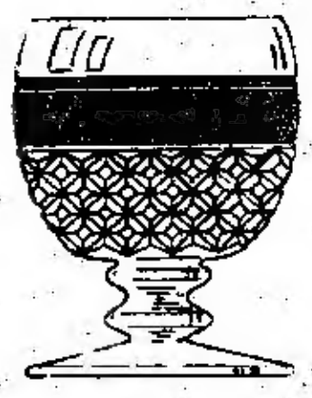

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Jewish Knowledge For Every Day Contacts With The World

By Mrs. E. F. Lemish, Of Beth Sholom Congregation, Troy, N.Y.

What types of Jewish knowledge do I require in my contacts with the world? The question is a provocative one and should arouse discussion because of its many angles and because of our individual experiences. Does the ordinary Jewish man or woman feel the need for specific knowledge? From my own personal experience, which must be like that of your own, I can say, "Definitely, yes!"

The most common, and sometimes the most embarrassing situation in which we feel the need of that knowledge is when a Gentile turns to us and asks us something about our faith. And the more intimate our contacts with the Christian world about us, the more questions will be directed to us. This is especially true right now when Jews are a topic of favorable discussion and the newspapers are giving more space than ever to our services, ceremonies and festivals.

One thing we must bear in mind: The average Gentile knows nothing about the Jewish religion, except for a few preconceived notions and vague rumors, which, for the most part, have little foundation in fact. It is true that they have contacts with many Jews every day of their lives, but they are not conscious of the "average" Jew as a Jew, or, if they are conscious of him, they assume that he's one that's different. However, when they see one with a prominent nose, an obvious accent, a loud voice, and an unpleasant manner: "There! You see him? He's a Jew!"

Now, when non-Jews are sufficiently interested to ask questions, we should be able to give some kind of clear and convincing answers. If we do not, not only are we embarrassed personally, but we have done a disservice to our faith. The reaction on the part of our questioner is: What kind of a religion is this in which its adherents do not themselves know the meaning of its customs? It is no answer to say, "I'm not very religious" or "I don't believe in all those old-time customs," or "We don't do that any more."

Such answers are unconscious slights to the questioner who wouldn't ask about our customs unless he himself took his own customs seriously. To the Christian, and especially to the Catholic, ceremonies and observances play an important role in his life; they are part of the deepest things in his existence. And to tell him that such things do not matter to you is to return an intimate overture of friendship with an unconscious insult.

Now, what types of knowledge does one need to answer such inquiries? Most of the questions that have been directed to me have concerned, in the first place, the Jewish faith in general—what it stands for and what are its beliefs. Let me illustrate how much this may mean.

There is, in our community, a minister who was so impressed with a single incident, that he has repeated it upon many occasions. A little boy of our Religious School happens to live in the neighborhood of his church, and visited the church Religious School on one occasion. The minister turned to him and said: "You are a little Jewish boy, aren't you? I know your parents and your rabbi. Now,

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can you tell me what your religion stands for?" And the youngster replied: "Sh'ma Yisroel, Adonoy Elohenu, Adonoy Echod—Hear, O Israel, the Lord our God, the Lord is One." The minister was deeply impressed by the fact that the child knew that Judaism stands for the principle that the Lord is One, and he has often repeated the wish that Christian children could explain as simply and as clearly what Christianity stands for. But what about us adults? Are we able to give as impressive and convincing an answer to the same question?

Another, and probably the largest group of questions, centers about Jewish practice: "When does your Christmas come?" "What's the meaning of your Easter?" These questions may be quite different from the topics we discussed when I went to Religious School, but one who is really informed could give a most interesting answer to the question of "Our Easter" and its relation to the Christian Easter, keeping in mind that the "Lord's Supper" was actually a Passover Seder.

Finally, certain questions concern the differences between Orthodox and Reform observances. With the growing custom of interdenominational services, and with more Christians coming to Jewish services of different types, I have been asked about such matters as: "Why do some Jews wear their hats at worship?" "What do the dietary laws mean?" It is not enough, therefore, that we know just the customs that we ourselves observe. Every Jew should also be able to give a sympathetic and clear explanation of the traditional Jewish ways.

In our contacts with the outer world, therefore, we need to know about our religion, because we are looked upon by others as a religious group and, unless we show an understanding of and an interest in our religion, we will not appear in a very favorable light. The Christian does not understand what you are talking about when you say a "non-religious" Jew. Most of you are probably acquainted with the fact that our enemies in America sometimes justify themselves by saying that they are not against the really religious Jews, but they are against those renegade Jews who have given up their religion and who, they say, are to be found in large numbers. That notion, which has already influenced many liberal people, must not be given encouragement by us.

There is another role which Jewish knowledge can play in our adult contacts. Any Jewish knowledge, religious or otherwise, which gives us pride in the Jewish people and happiness in being ourselves, helps us to meet the outer world easily, frankly, and with a minimum of ill humor and irritation. We can "be ourselves" if we like being ourselves. The saddest Jew, to my way of thinking, is the one who is ashamed of being Jewish. I know that I have survived, in a happy fashion, many situations which might have been trying, by frankly acknowledging my heritage.

Although it might be made the subject of another whole paper, I should like to say briefly, that I think Jewish knowledge is needed in our contacts, not only with our fellow Americans of various faiths, but also with our fellow Jews. We get along much better if we know more about each other's background and our differences in religious customs. The Jew who knows something about his people and knows the background out of which Jewish attitudes and customs have come, looks with sympathy and understanding upon those Jews who differ from him—just as he would like Gentiles to look with sympathy and understanding upon him, who, as a Jew, differs from them.

How and where can we acquire the Jewish knowledge we need in our contacts with the world today? Through our rabbis, who graciously and untiringly give of their time and efforts to guide us. I know that in Troy, a few weeks ago, our rabbi gave a course in "Interpretations of Judaism" which helped to accomplish this purpose. I am sure that like courses are being given in other temples. I believe that courses of this type, stressing customs and ceremonies, principles and beliefs, and the various interpretations of Jewish life, are more immediately valuable to the adult today than courses in Jewish history. I repeat, in our contacts both with the Christian world and the Jewish world about us, what we should know, above all, is our Jewish religion.

(This article is from The Synagogue.)

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A Refugee Mother's Thoughts On Rationing In America

The following appeared as a letter to The New Republic from Dora Kahn, of Cincinnati, Ohio.:

Here in America one hears much talk about restrictions on gasoline, sugar and meat and about fears of the possible future meat shortage. These things sound strange to one like myself who has recently arrived from starving France. When we got here it was unbelievable, bewildering, to walk through the streets and see store windows packed with fruit, meat, bread, milk. When we finally dared to go in, it was strange to ask for bread or butter, without tickets, without being registered. In France — I speak about non-occupied France — every month one got a lot of tickets for bread, meat, oil, potatoes, noodles, sugar, coffee, cheese, soap, garments, wood and coal. Each had to choose a store in which to buy his food and he could not buy elsewhere.

What would it mean to you, if I told you how many grams of meat a week, and how many grams of bread a day we got? Very, very little. Everybody there was searching for food and everybody had his little secret where he got some extra. He had a butcher or baker friend, or he went to a farm outside of town. Non-smokers exchanged their cigarettes for food and so on. Vegetables were free, but we had to stand in line for hours to receive two pounds of carrots or spinach. We went to the market at 7 a.m. in winter in the cold, hoping some greengrocers would come with vegetables. But it often happened that I came home at 10 o'clock with cold feet and shivering—and nothing to eat. Once a month we received one egg for two persons, that is six eggs a person a year. You should have seen how carefully we took it home and we discussed for days how to use it to make the most of it. Once a month we received about 50 grams of sausage or such. The stores in question had big blackboards outside the door on which were placed numbers. We had to watch for our turn. Every 100 or 150 persons had their hour. For instance, our number was 1,124. Then we read: 7,000-7,150 Thursday, November 5, between ten and eleven o'clock. If we missed the hour, we had to wait for another month. Meat was less scarce. Every week we received a little steak, but one had to be a very good friend of the butcher in order to get a bone. Milk was reserved for little children and the aged.

I remember that I read an item in the papers one day that an American ship was on its way to France with canned milk. Unfortunately we had just left the village where my son attended school and were some hundreds of miles distant. But the prospect that we might get a can of evaporated milk was exciting. Such deliveries were often distributed in schools; so I wrote to the teacher and asked her kindly to reserve one can for my son in case the American milk was distributed. We had already planned how to use the milk. But some weeks later we heard the milk was only for babies. Of course that was more important, but we were greatly disappointed. I often think of that incident when I see the pyramids of canned milk in the food stores now in America. I always bought five loaves of bread in advance so that it became stale and lasted

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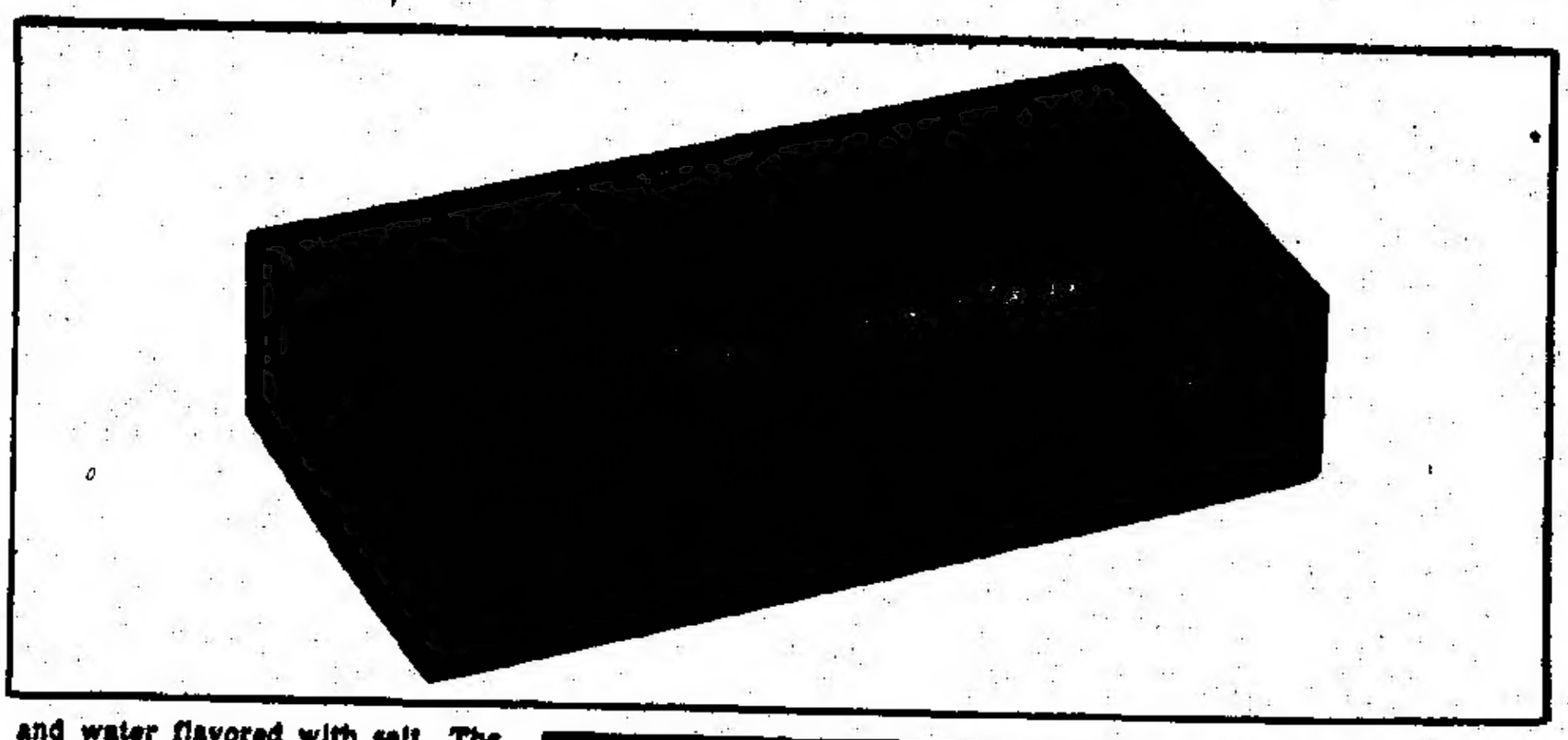
longer. Once I was awakened in the middle of the night by a strange noise. I rushed to the cupboard and found my bottle of alcohol, which was to be used as cooking fuel in cases of emergency and which I had obtained during long hours of standing in line—broken by the gas in the bottle and the alcohol had spilled over my five loaves of bread. I was paralysed with dread; five loaves of bread! I could not go on without them. I dried them and the next day I ate one slice. It tasted terrible, but when I noticed that I did not die or fall ill, we ate all the five loaves. Yes, you may be sure, we had to be very hungry to eat that.

For lunch and dinner we made soup like everybody else. Sometimes we had oatmeal or a few vegetables, but I remember for weeks—we just had mixed flour and water flavored with salt. The flour was old and moldy. There was the difficult question of what to cook with. In the winter of 1941-42 everybody received some coal, but the winter before we had none at all. Gas? I had not seen gas for one and one-half years. We had to go out in cold and storms to gather wood. It was extremely difficult, for there were no woods, and trees were scarce. Every week for months there were one or two days when we did not get up at all. There was nothing to cook in the kitchen and nothing to heat with. To light the fire we collected the dry needles under a group of fir trees. Paper too was extremely scarce. The daily issues of the newspapers were just one sheet, two pages. Sometimes the seller shouted, "Marseille-soir, quatre (four) pages." Then we hurried like everybody else to get a precious paper.

When I came over here I had my last coffee-ration with me. I showed it to my friends, and they laughed. They asked me what the stuff was supposed to be. It was a mixture of — I don't know what. Soap was extremely scarce. One would not call it soap. It was sand and clay, and we received a very small cake that had to be sufficient for toilet soap and for all the washing. People used to make some sort of soap out of candles and ivy. But finally there were no candles any more.

Don't you think we know how to appreciate this God-blessed country of freedom, peace and abundance of food? I am sure you understand that we smile just a little when people in America speak about restrictions.



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The Sabbath Day

By Dr. Aaron Rosmarin

The history of the Sabbath is as old as Creation. God Himself may be designated as a Sabbath observer. When God completed the creation of the world, He rested on the seventh day, which He blessed and hallowed as the Sabbath. That God recognized the Sabbath as a day of rest can be seen from the biblical account that no manna descended on it. Instead, a double portion was gathered on Friday, and the extra supply gathered for the consumption on the Sabbath did not spoil.

The law of the Sabbath, which enjoys the appellations of "Queen" and "Bride," was given to Israel as a "precious gift" from on high. The Sabbath is considered a precious pearl, and the patriarchs are said to have kept it even prior to the revelation on Mount Sinai.

According to our sages the children of Israel observed the Sabbath in Egypt. To alleviate the burden thrust upon his brethren in Egypt, Moses utilized the royal favor, which Pharaoh accorded him in ever-increasing measure. He petitioned the king to grant the Jews a day of cessation from work. Pharaoh complied with his request and the day appointed by Moses was the Sabbath.

Moreover, a rabbinic statement has it that the law of Sabbath was enjoined upon Israel even prior to the giving of the Ten Commandments. After the children of Israel crossed the Red Sea, marched three days in the wilderness of Shur, and arrived at Marah, the law of the Sabbath was incumbent upon them. The fourth commandment of the Decalogue reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." The Bible prohibits work even during harvest time.

The Sabbath is a sign between God and Israel, an everlasting covenant. Like the Day of Atonement it is called the Sabbath of Sabbaths. In the Bible it heads the enumeration of the appointed holy seasons. The royal bodyguard was changed every Sabbath. This day (also the New Moon) was a favorite occasion for consulting the prophets. Already the prophet Isaiah conditioned Israel's triumph on the observance of the

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Sabbath, which may not be set aside for secular pursuits.

The Sabbath being the fundamental and the most frequently recurring institution of Judaism, its observance in all its details is highly extolled in rabbinic literature. And since the Sabbath was intended to be a day of good cheer, our sages hold that he who honors the Sabbath with the preparation of delightful things will receive all that his heart desires. While indulging in good food on the Sabbath is encouraged, one should, however, devote some time to study.

The Sabbath, which expresses the intimacy between God and Israel, is considered equivalent to the Abrahamitic covenant. Our sages regard the observance of the Sabbath equivalent to having originally instituted it. Of such vital importance is the observance of Sabbath regarded in rabbinic literature that there is even a statement that: If all Israel were to observe two successive Sabbaths as they should be observed, redemption would ensue at once.

Moreover, if even one Sabbath were rightly kept the Messiah would appear. And he who keeps the Sabbath holy is protected against the temptation of sin. There is also a rabbinic statement to the effect that the observance of the Sabbath forestalls the threefold judgment: the Messianic sufferings, the wars of Gog and Magog, and the final day of retribution.

It is because of its importance in the preservation of Israel as a Jewish people that throughout the ages the Sabbath has been subject to the severest persecutions as Israel itself. Numerous decrees had been issued by our enemies against the observance of the Sabbath. Israel, however, realizing that Judaism and the Sabbath are closely interwoven, that there can be no Jewish people without the Sabbath, have stubbornly observed this holy day at the risk of the severest punishment and not infrequently at the risk of death. Suffice it to mention that during the Maccabean period thousands of Jews preferred to die rather than to violate the Sabbath.

The Sabbath is the soul of the Jewish people. Even Ahad-ha-Am, who never claimed to be religious in the traditional sense of the word, stated that "more than the Jews preserved the Sabbath the Sabbath preserved the Jews."

No religion on earth could exist and keep its adherents under its spell without the observance of the customs and ceremonies prescribed by religion. For the observance of customs and ceremonies serves as a means to bring the human soul nearer to God. Moreover, the common observance of the religious ceremonies unites the people of the same religion together.

This is particularly true in the case of our people. Other nations are united by bonds other than religion, such as land, government, language. The Jewish people, dispersed all over the globe, everywhere a small minority, are by circumstances and conditions deprived of these means of union. The Jews in the various countries speak the language of the country wherein they live. They are not bound by geographical or linguistic links. Religion is the only means that unite world Jewry. And customs and ceremonies are the backbone of religion. While the belief in God and the spiritual communing with Him is the soul of the Jews' existence as such, the observance of the customs and ceremonies constitutes the body. The abolition of the one of necessity results in the disappearance of the other.

It is the observance of the customs and ceremonies more than anything else that kept the Jewish people alive as a Jewish people throughout the ages in the face of the most cruel persecutions. When, because of a wicked royal decree, a Jew observed the Sabbath secretly at the risk of severe punishment or even death, he felt that this united him with his fellow Jews who at that very time observed in the same manner the very same customs.

The observance of the Sabbath is one of the most important Jewish commandments. In fact in rabbinic opinion the law of the Sabbath equals in importance all other laws and commandments. Or, to quote Maimonides: The institution of the Sabbath and the prohibition against idolatry are each equal in importance to all the other Laws of the Torah.

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Jim Crow

By Sarah Glassman

The big inter-urban car on high railway wheels running between Augusta, Ga., and Aiken, S.C., had already thundered across the bridge. The bridge was old and much used; it seemed as if it would break in half at any moment, and the car together with its passengers would be hurled down into the shallow and muddy waters of the Swanee River.

Old Zemach bit his lower lip and kept swallowing hard, afraid to open his mouth for fear of vomiting. The unpleasant smell of the cheap, unrefined gasoline used for feeding the motor was at its worst in the rear part of the car. The air was smoky and fetid, and the elderly passenger felt sure that he wouldn't survive to the end of this trip.

Not only the yellow waters of the Swanee River but the tall cliffs of the bank lying close to Augusta were already completely out of sight. Together with them had gone the thick grove of young Red Oaks and underslung Oleanders. The car was now eating up the low-lying flats of South Carolina.

Perched on high railway wheels it went bouncing along, wobbling drunkenly from side to side, so that it looked as if only a miracle could save it from jumping off the rails. The elderly Reb Zemach, the town-cantor of Augusta, was suffering severely from train-sickness.

If he could lie down for a minute, or lean his tired head against something and doze off a bit! Doze off? Even to sit down for a little while was out of the question. The car was full of Sunday excursionists. No one offered his seat to the gray-haired Jew, the undersized and stout old man with the thick, tooth-brush eyebrows, and the square full beard reaching down almost to his navel — an Assyrian or shovel-beard, quaint and noticeable even in the Southland where beards are far from being a novelty.

He was traveling to Aiken, South Carolina, on this hot summer's day in order to sing at the Bar Mitzvah of the son of the Tuvalskys, one of the most prominent as well as the richest of the half dozen Jewish families in town.

But now, faint with fatigue and nausea, he regretted the entire enterprise.

Why should he, a man nearing his seventieth year, want to run to every rich man's house, to entertain over-fed and over-amused men and women? His family could well get along without the generous check that Tuvalsky would send after a few weeks in payment for the Cantor's singing. His wife —she was his second, he having married her when close to fifty, some time after his arrival in America—was earning more than enough in her big ready-to-wear and second-hand clothes shop. And he too was drawing his regular salary from the community; so, what was the need of it all?

But his wife never said "Enough!" as if she expected to live forever, or at least survive him by many years. And Reb Zemach was mortally afraid of disobeying his wife, his junior by quite a few years.

In order to make certain that he would go to the Tuvalskys she had sent their only son, Gerald, — his children by his first wife were all married by this time—along with him on his trip. For it had happened more than once that when Reb Zemach would receive an out-of-town call he would find some excuse or other to return home in the evening empty-handed. His usual excuse would be that he had lost his way.

On either side of the brightly burnished rails were low-lying fields in which cotton was ripening. Pale, vanilla-colored or rose-colored cotton plants peeped out of sandy leaves on the low stalks.

Negro shacks, old decaying roofs, dark holes of panelless windows, partly nailed up with boards or with cardboard, appeared bleakly here and there in the fields.

For miles and miles ahead by the bright shimmer of the rails is the hot Southern mid-summer sun. Reb Zemach's discomfort increased by leaps and bounds.

If he could sit down for a while! When father and son had boarded the car at Savannah the Jim Crow section of the car had been practically empty. Of course, not one

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of the passengers in the crowded white section would have dreamt of entering that section. No one but himself, that is. But he recalled his son's warning on a previous occasion. "Father," he had said to him, "If you dare go in there, I'll run away from town!"

The elderly Reb Zemach never could quite understand where his son had gotten his bitter prejudice against the negroes. What, after all, had he against them? A nice, quiet and well-behaved people they were, never harming anyone. Everyone was more than anxious to do business with them. Practically the entire turn-over of his own ready-to-wear and second-hand clothes business came from them. Why, then, his son's silly overweening pride?

—The thick eyebrow bushes raised themselves with some difficulty over the elderly man's lustreless old brown eyes. Gerald was standing by him, observing him with a partly worried and partly strange expression. He was alert and watchful. Zemach couldn't tell whether it was to help him in case he grew faint, or to bar his passage should he move towards the Jim Crow section of the car.

Tall and lanky, eyes with a tiny green flame burning in them, a sprouting "Chaplin" moustache and bony facial features—how did he ever come to have such a son? This wasn't the first time that he had asked himself this question. He was even worse than a Gentile! In the Old Country, Reb Zemach recalled, the Gentiles never disdained to ride in the same car with Jews unless they happened to be Government officials or noblemen who bought first-class passage, while this fellow here—!

The thick eye-bushes were lowered once again. Yes, he was a strange son, resembling even in his outward appearance the local "Southern Gentlemen" type. Soon he reopened his tired eyes, however.

With a terrific screeching of the wheels against the rails the big car came to a sudden stop. All the passengers fell forward in one horizontal heap. An overpowering odor of cheap gasoline invaded the car. The old man's head lurched forward and hit a metal doorpost.

Someone — it must have been Gerald—grabbed hold of his arm. The old man glanced at him

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Passover Greetings

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Established 1877

TANNERS AND MANUFACTURERS OF PALMER'S MOOSEHEAD BRAND KILD LEATHER FOOTWEAR

FREDERICTON, N.B.

through glassy eyes and hastily withdrew his arms. Suddenly, as if he had just thrown off his chains, he rushed through the part of the car reserved for the white folks and made his way to the forward part, the Jim Crow part.

Everyone in the white section stared at him in mute astonishment, but no one stirred from his place.

The Jim Crow wasn't quite as empty now as it had been at the earlier part of the journey, but the Negro passengers made room for him. Tender and loving hands were supporting him.

"Sit down, father!" someone said.

Reb Zemach let his undersized, compact body drop like a heavy sack into a vacant seat. With a cough he threw back his head and relaxed, falling into a semi-wakeful attitude. He was beginning to feel easier and easier every minute.

His wide-brimmed rabbinical hat rolled off his head. A dark-brown hand with a pale palm picked it up and brushed it off carefully. Reb Zemach awoke much later when another Negro hand touched him gently.

"Wake up, father! Last stop! Alton!"

Father and son left the car through separate exits, the one through the Negro and the other through the White exit.

Gerald, as if trying desperately to escape his shame, skipped lightly through the small sun-bathed town square in which several youths were sitting in the shade of a huge plantation tree and drawling sleepily.

"The old Bill Bailey
Played the Ukelele . . ."

Reb Zemach dragged his tired feet in the direction of the low and balloon-shaped palmettoes resembling two elephant trunks standing before the door of a fine mansion. It was the home of the Tuvalskys.

In the distance he saw his son's indignantly disappearing figure, that same son who never even thought of turning back to glance at his father. Zemach's lips were murmuring silently.

"Woe is me! And this is what I brought forth out of myself! . . . This is my own son, brought forth out of my loins!"

This article is from the Jewish Frontier.

Polish organizations in Britain have issued an appeal for the immediate trial of all captured Gestapo and S.S. members in the hope that this measure may halt further Nazi atrocities.

One hundred medical field units bearing the name of Master Sergeant Meyer Levin will be sent to the Russian Army as a gift of the United Jewish War Effort.

All but 50 of the original Jewish population of 1,200 to 1,500 in Norway has been deported.

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Mrs. Morris Korman was Miss Gladys Spinner. Captain Morris Korman, R.C.A.M.C., is the son of Mr. and Mrs. Harry Korman, 259 Winona Drive, Toronto.

Sylvia Schwartz

Mrs. Harvey Bornstein was Miss Adeline Bruner, daughter of Mr. and Mrs. Hyman Bruner, 287 Ossington Avenue, Toronto. Mr. Bornstein is the son of Mr. and Mrs. H. Bornstein, Major Street.

Sylvia Schwartz

Mrs. Sidney P[illegible] was Miss Gertrude Segel, daughter of Mr. and Mrs. B. Segel of Buffalo, N.Y. Mr. P[illegible] is the son of Mr. and Mrs. I. M. P[illegible] of Rosedale, Toronto. [illegible]

[illegible]

Looks like your favourite [illegible] glove [illegible] you see the clever shirring which makes it [illegible] your wrist $1.25

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Helen, eleven, and Irving Allan, fourteen, are the children of Mr. and Mrs. Shea Guttman, 957 Pratt Avenue, Montreal; grandchildren of Mr. and Mrs. A. Guttman, 4493 Esplanade Avenue; and of the late Mr. and Mrs. M. Schaffer, of Blackville, N. B.
—Society Studio

Bernice, five, and Stanley Michael, eighteen months old, children of Mr. and Mrs. M. Tesher, 1470 Van Horne Avenue, Montreal. Grandchildren of Mr. and Mrs. L. Rubman, 116 Fairmount Avenue West, and Mr. and Mrs. D. Tesher, 4881 St. Urbain Street.
—Society Studio

Greetings and Best Wishes

to our innumerable Jewish friends on the occasion of their historic Passover observance.

We value the privilege that is ours of serving so many Jewish homes and institutions with

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Janice, five, and Stanley, fifteen months old, are the children of Mr. and Mrs. Nathan Messer, 6210 Deacon Road, Montreal; grandchildren of Mrs. D. Messer and the late Simon Messer, 5589 St. Dominique Street; and of Mr. and Mrs. A. Hahamovitch, 861 Rockland Avenue; and great-grandchildren of Mrs. A. Sigler, Lajoie Avenue, Montreal.
—W. Gordon Mitchell

Passover Greetings
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HAPPY HOLIDAY!

Peasch brings rejoicing for the liberation of a great race from the bondage of the oppressor. It recalls, too, the amazing courage, fortitude, and stamina of those people in fighting hardship after hardship on the road to freedom.

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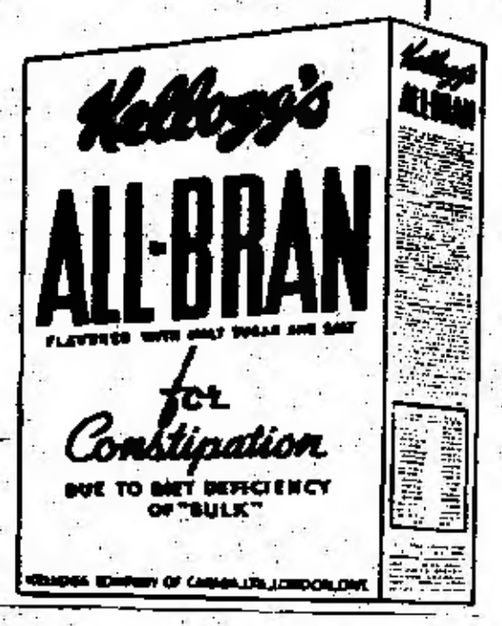

Eugene Michael, nineteen months old, is the son of Mr. and Mrs. K. P. Hollander, 1930 Barclay Avenue, Montreal; grandson of B. Davis, and the late Mrs. Davis, of Montreal; and of Mrs. E. Hollander, of Los Angeles, California, and the late Professor E. Hollander.

Gerald Alan, two, is the son of Mr. and Mrs. J. Lokash, 178 Glen Cedar Road, Toronto.

—Nakash

Bram, two is the son of Mr. and Mrs. Jack Morrison, 124 Kendal Avenue, Toronto.

—Sylvia Sokwatz

Max, two, is the son of Mr. and Mrs. Irving Adelson, 840 Dollard Avenue, Montreal; grandson of A. Steinberg, Lajoie Avenue; and the late Mrs. Steinberg.

—W. Gordon Mitchell

—Famous Studio

Passover Greetings

to our Jewish friends

and customers

5703 1943

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—Garcia

Mrs. Norman Lawrence Salomon was Miss Ray Collier, daughter of Mr. and Mrs. L. Collier, 508 Marlborough Street, Montreal. L.A.C. Salomon is the son of Mr. and Mrs. Moe Salomon, 307 St. Joseph Boulevard West.

—Society Studio

Miss Pearl Horowitz, only daughter of Mr. and Mrs. B. Horowitz, 5343 St. Urbain Street, Montreal; and Carl Goffman, only son of Mr. and Mrs. L. Goffman, Bagg Avenue, whose engagement was announced.

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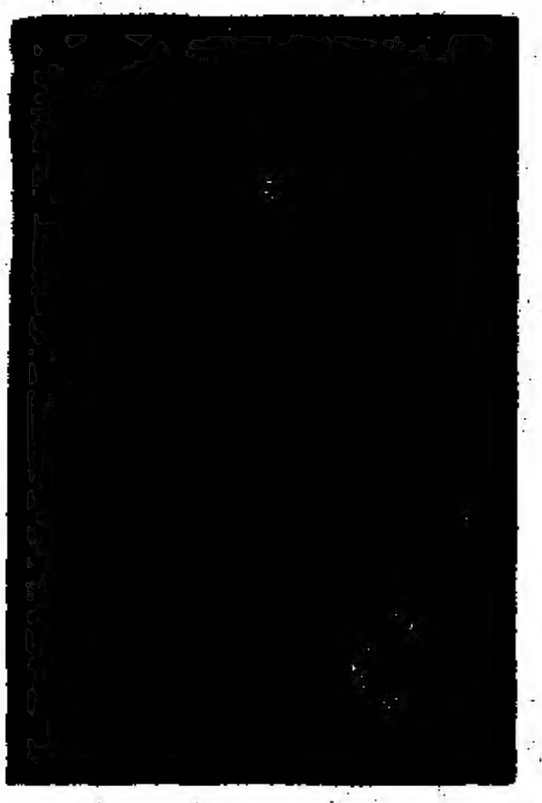
GREETINGS ON THE OCCASION OF PASSOVER

—Society Studio

Miss Sylvia Scheter, daughter of Mr. and Mrs. Nathan Scheter, 5335 Park Avenue, Montreal; and Private Oscar Feldhamer, U. S. Army, son of Mr. and Mrs. S. Feldhamer, of Brooklyn, N. Y., whose engagement was announced.



Mrs. Albert Harris was Miss Zara Lilyan Basner, daughter of Mr. and Mrs. L. Basner, Waverley Street, Montreal. Mr. Harris is the son of Mr. and Mrs. H. Harris, Hutchison Street.

Mr. and Mrs. Abraham Wallerstein, Esplanade Avenue, Montreal, parents of the bride, who was Miss Claire Wallerstein; the groom, Charles Shagass, son of Mr. and Mrs. M. Shagass, Clermont Avenue; and Harvey Wallerstein, brother of the bride. The groom is a Pilot Officer, R.C.A.F.

—Sachse Studio

Mrs. Benjamine Levine was Miss Vivian Hattin, daughter of Mr. and Mrs. Harry Hattin, Toronto. Mr. Levine is the son of Mr. and Mrs. Morris Levine.

—J. Marley

Leo Singer, the groom, son of Mrs. A. Davids and the late Morris Singer; Mrs. A. J. Shalinsky, mother of the bride; Mrs. Leo Singer; A. J. Shalinsky, father of the bride; Miss Audrey Shalinsky, sister of the bride, maid of honor. Mr. and Mrs. Singer are residing in Lethbridge, Alberta.

—Jarrett

Passover Greetings —

Mrs. Jack Manel was Miss Ethel Finestone, daughter of Mr. and Mrs. Louis Finestone, 6800 Hutchison Street, Montreal. Mr. Manel is the son of Mr. and Mrs. A. Manel, 5155 St. Urbain Street.

—Karsh's

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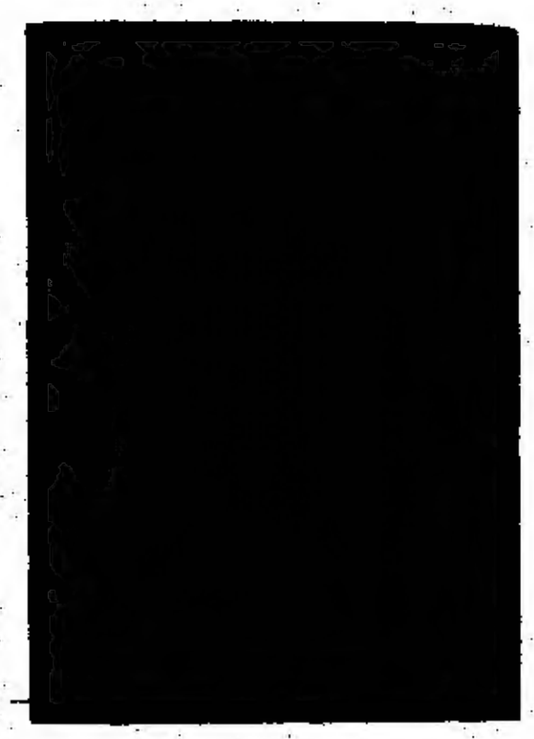
Private Howard Weiner, Royal Canadian Army Ordnance Corps, overseas, is the son of Mrs. Sophia Weiner, 4440 Harvard Avenue, Montreal and the late Norman Weiner.
—Nakash



A. Cuttler, active service, Royal Rifles, Canadian Army, son of Mr. and Mrs. L. Cuttler, 6070 Hutchison Street, Montreal, is stationed at New Westminster, B. C.
—Geo. Charlab

Warrant Officer, 1st class, Sol Berenson, son of Mr. and Mrs. T. Berenson, Bellwoods Avenue, Toronto. He enlisted in August 1941, and has been overseas for several months. Arriving in England, he was demoted to Flight Sergeant, then promoted three times.

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Sergeant Pilot Sidney Roth, R.C.A.F., with his fiance, Miss Fay Levy, daughter of Mr. and Mrs. Charles Levy, Lonsdale Road, Toronto. Sergeant-Pilot Roth is the son of Mr. and Mrs. Samuel Roth, Peveril Hill North. Word has been received of his safe arrival overseas.
—Modern Studio

Private Jack Goldberg, Black Watch Regiment, Farnham, Quebec, and Mrs. Goldberg, who was Miss Bertha Lefkowitch, daughter of Mr. and Mrs. J. Lefkowitch, 5981 St. Urbain Street, Montreal. Private Goldberg is the son of Mrs. M. Goldberg—99 St. Viateur Street West.
—Kostman's

Sergeant Arthur Hornstein, R.C.A.F. Overseas, (has since been commissioned Pilot Officer); Corporal Joseph Hornstein, R.C.A.F., Lachine, Quebec; A.C.2 Cecil Hornstein, R.C.A.F., are sons of Mr. and Mrs. Jacob Hornstein, 5302 Hutchison Street, Montreal.

—Society Studio

Pilot Officer Sydney Goldstein, overseas; graduate of Montreal Technical School; 1941 gold medalist who also won the Lieutenant Governor's Silver Medal, is the son of Mrs. E. Goldstein and the late Harry Goldstein, 4669 Hutchison Street, Montreal.

—Society Studio

Corporal Nathan David Newman, right, U. S. Army, stationed at Reno, Nevada, Army Air Base, is the son of Mr. and Mrs. C. Newman, 239 Beverley Street, Toronto.

Captain Ira Kaplan, C.A.D.C., is attached to the R.A.F., stationed at Port Albert, Ont. His wife was Miss Zelda Katz, 388 Palmerston Boulevard. He is the son of Mr. and Mrs. Morris Kaplan, 44 Wells Avenue, Toronto.

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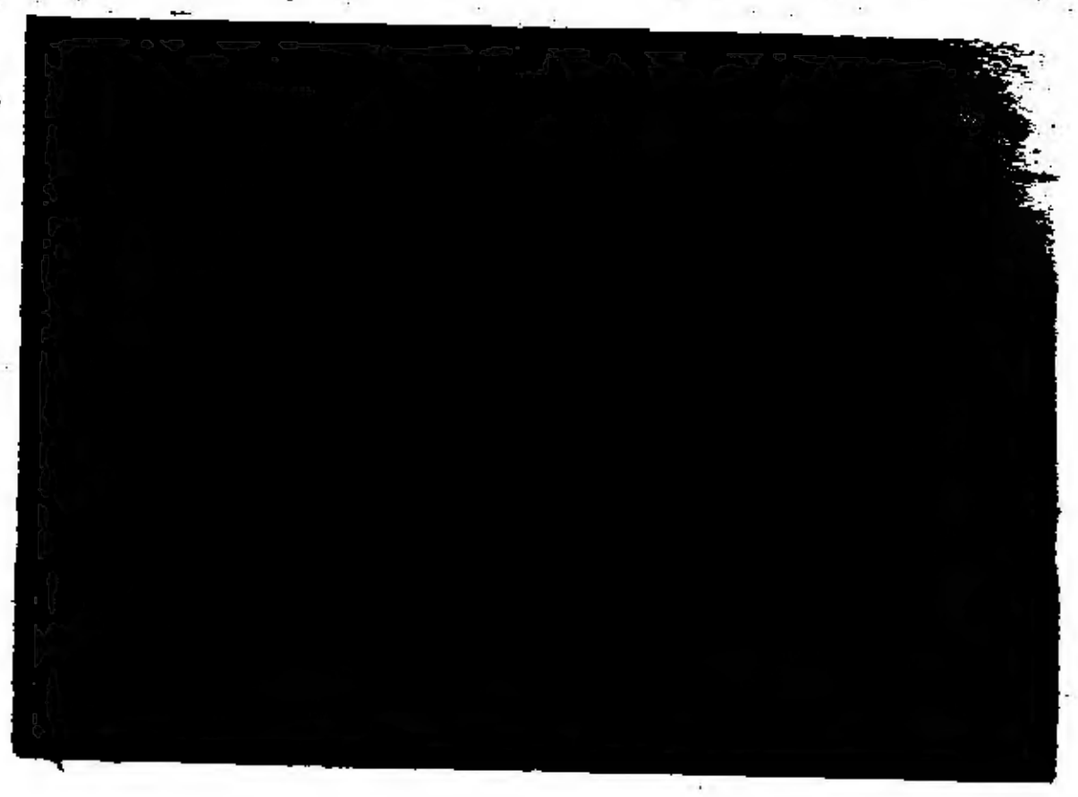
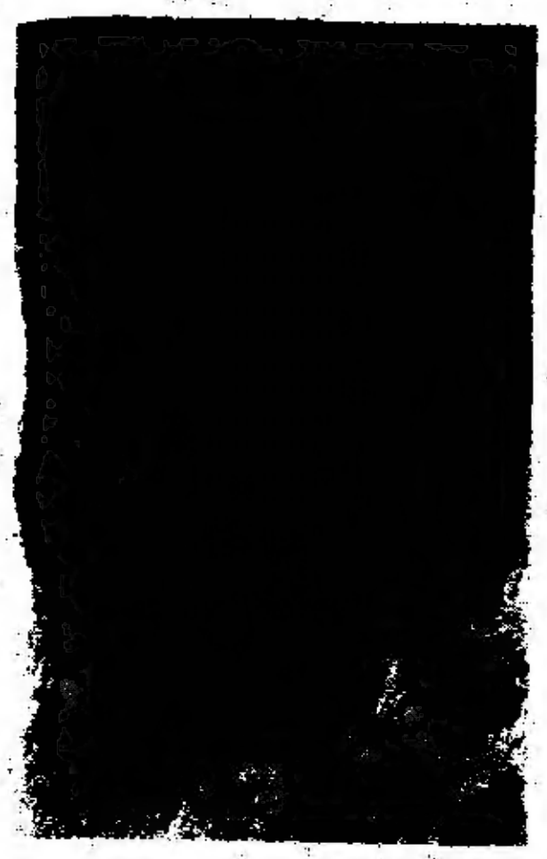
Mr. and Mrs. [illegible], [illegible] Park Avenue, Montreal, and their son, Private Izzy [illegible]. [illegible]



—Bolton Photo

Miss Marcia Basch, daughter of Mr. and Mrs. William E. R. Basch, Newton Centre, Mass., whose engagement to Robert Jamron, son of Mr. and Mrs. Morris Jamron, of Newton Centre, has been announced. Miss Basch is a student at Emerson College in Boston, and her fiancé is attached to the Signal Corps of the U.S. Army, is stationed at Camp Roberts, California. Miss Basch is the granddaughter of Mrs. J. N. Strum, Victoria Avenue, Montreal, and a daughter of the former Miss [illegible] Strumsky, and has visited relatives here.



Helen Maureen, seven months old, is the daughter of Dr. and Mrs. Norman H. Olesker, 5000 Rainmantine Avenue, Verdun; granddaughter of Mr. and Mrs. L. Goldenstein, Marcil Avenue, Montreal; and of Mr. and Mrs. P. Olesker, Mountain Sights

Mrs. Joseph Rubin, 5751 Plantagenet Street, Montreal, and children, Ina Ruth, ten; Frank Lazarus, one; and Phyllis Naomi, six

Sandra Valerie, twelve, eighteen months old, is the daughter of Dr. and Mrs. Ralph E. Bergman, 551 Southdale Boulevard, Toronto

Sandra Rose, is the daughter of Mr. and Mrs. James Kalkstein, St. Joseph Boulevard East, Montreal, granddaughter of Mr. and Mrs. S. Aronch, Decarie Road, and of Mr. and Mrs. Schaul Kalkstein, Sherbrooke Street West

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Sidney Earl, four, is the son of Mr. and Mrs. Louis Bender, 3 Austin Crescent, Toronto.
—Sylvia Schwartz

Gary, four, is the son of Mr. and Mrs. Harry Smith, 124 Wembley Road, Toronto.
—Sylvia Schwartz

Phyllis, ten, and Stanley Irwin, seven months old, are the children of Mr. and Mrs. Richard Goldner, 1125 Bernard Avenue West, Montreal.
—Society Studio

Rhonda [illegible], is the daughter of Mr. and Mrs. [illegible], 5472 Lorraine Street, Montreal, granddaughter of Mr. and Mrs. [illegible], [illegible] Granite Manor Street, and of Mr. and Mrs. [illegible], 4457 St. Urbain Street.
—Society Studio

Elaine Merrit, fourteen months old, is the daughter of Mr. and Mrs. [illegible] Liverman, 4014 Royal Avenue, Montreal, granddaughter of Mr. and Mrs. Max Liverman, [illegible] Victoria Avenue, and of Mrs. Rose Glaser, Philadelphia, Pa.
—[illegible]

Left, Jack, aged three, and Millard, five, sons of Mr. and Mrs. M. Roth, 18 Windley Avenue, Toronto. —Sylvia Schwartz

Paul, two, is the son of Mr. and Mrs. Louis Lokash, 81 Ridge Hill Drive, Toronto. —Sylvia Schwartz

Robert, two, is the son of Mr. and Mrs. Charles Winikoff, 2801 Maplewood Avenue, Montreal; grandson of Mr. and Mrs. M. Winikoff, Pratt Avenue; and of Mr. and Mrs. L. Deckelbaum, Outremont Avenue. —Society Studio

Carol Nachfolger, two, is the daughter of Mr. and Mrs. Myer Novolker, 210 Laurier Street West, Montreal; granddaughter of Mr. and Mrs. D. Nachfolger, 123 St. Joseph Boulevard West; and of Mr. and Mrs. E. Calibaba, 4585 Esplanade Avenue. —Society Studio

Eleanor, five, is the daughter of Mr. and Mrs. Simon Veroff, 905 Rockland Avenue, Montreal; granddaughter of Mrs. B. Veroff, 854 Davaar Avenue, and the late Mr. Veroff; and of Mrs. H. Kreps, 5320 Clark Street, and the late Mr. Kreps. —Society Studio

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DExter 1850

Mrs. Edward A. Adeland, 4277 Western Avenue, Montreal, was Miss Hannah Sarah Jacobs, daughter of Abraham W. Jacobs and the late Mrs. Jacobs. She is the niece of Mr. and Mrs. Allan Bronfman, 9 Belvedere Road, and of Miss Miriam Jacobs, 4183 Sherbrooke Street West. Mr. Adeland is the son of Mrs. Peter Adeland, 625 Bloomfield Avenue, and the late Mr. Adeland.

—Eugene

Mrs. Mischa Geltman, of Louiseville, Quebec, was Miss Frances Melzer, daughter of Mr. and Mrs. S. Melzer of St. John, N. B.

—Society Studio

Michael, four, and Carrie Miriam, one, children of Mr. and Mrs. D. Kastner, of Quebec City, nee Sylvia Sicomer, of Montreal. Grandparents are S. Kastner and Mr. and Mrs. I. Sicomer, all of Montreal.

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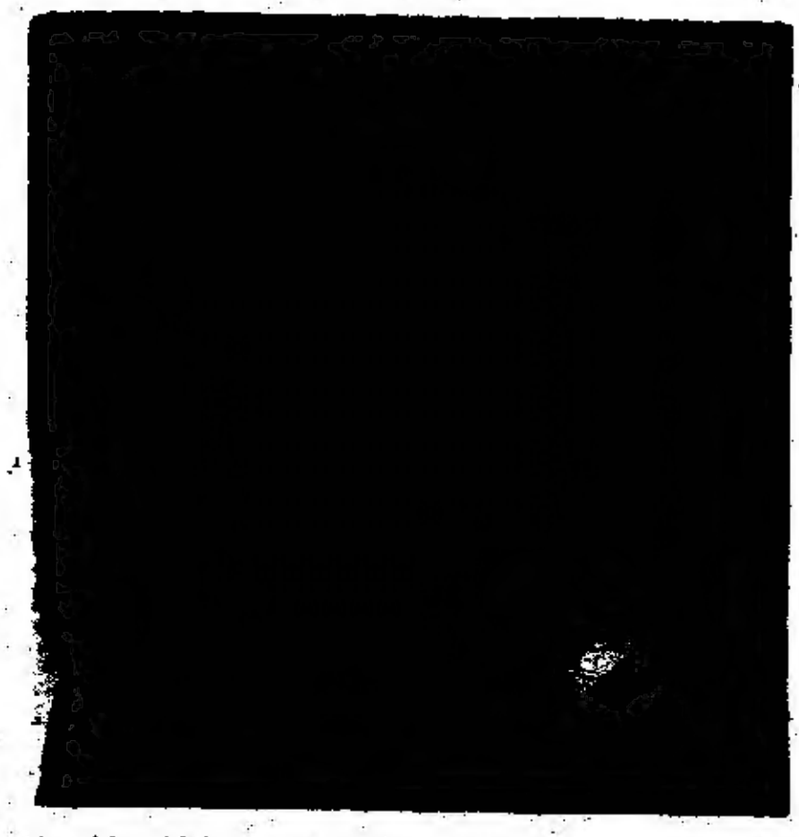
Fred, eighteen months old, is the son of Mr. and Mrs. A. Lackstone, [illegible] Kent Avenue, Montreal; grandson of Mr. B. Lackstone, Park Avenue, and of Mrs. S. Horowitz, Outremont Avenue, and the late Mr. Horowitz.



Mrs. Harry Joshua Stern, Sherbrooke Street West, Montreal, the wife of Dr. Stern, Rabbi of Temple Emanu-El, and their daughter, Helene Stephanie, five years old, who is the granddaughter of Mr. and Mrs. Eli Goldstein, of Harrisburg, Pa., and of Mrs. Morris Stern, of Steubenville, Ohio, and the late Mr. Stern.

—Kugelmass

Mrs. Moe Malomet was Miss Sylvia Liebman, daughter of Mr. and Mrs. Harry Liebman, 654 Champagneur Avenue, Montreal. Private Moe Malomet, Canadian Provost Corps, Montreal, is the son of Mrs. L. Malomet, Clark Street, and the late Mr. Malomet. At the wedding, the bride was given away by her parents, and the groom by his sister, and brother-in-law, Mr. and Mrs. H. Berkelbaum.

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Seated: Miss Ruth Burshtyn, left, daughter of Mr. and Mrs. M. Burshtyn, 5379 Park Avenue, Montreal; and Miss Sophia Schafer, daughter of Mr. and Mrs. S. Schafer, 3897 Clark Street. Standing: Miss Gladys Saltan, daughter of Mr. and Mrs. B. Saltan, 751a Querbes Avenue. They are graduates of Baron Byng High School

Myrna, two, daughter of Mr. and Mrs. B. Shear, 5485 St. Urbain Street, Montreal, is the granddaughter of Mr. and Mrs. R. Lann, 4802 Clark Street, and great-granddaughter of Mrs. R. Altman, Clark Street.

—Charia

—Kodman's

Right: Miss Sybil Schecter, 86 Joyce Avenue, Montreal, daughter of Mrs. Ray Schecter and the late R. Schecter, and Sgt. Jack Smith, R.C.A.F., Greenwood, N. S., son of Mr. and Mrs. H. Smith, 4800 Esplanade Avenue, Montreal, whose engagement has been announced.

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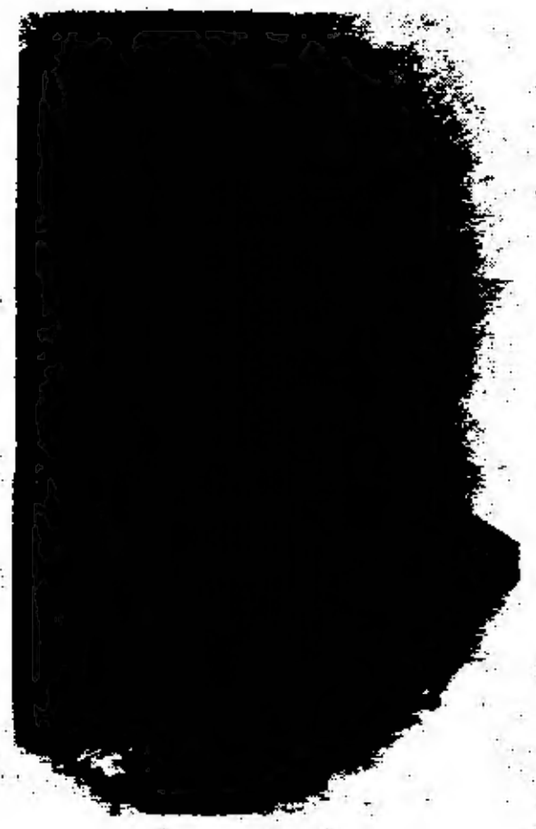

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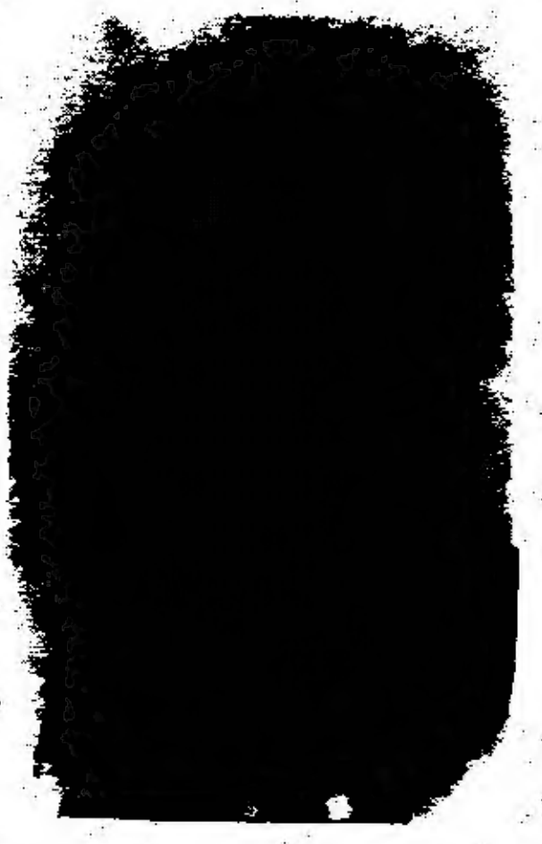

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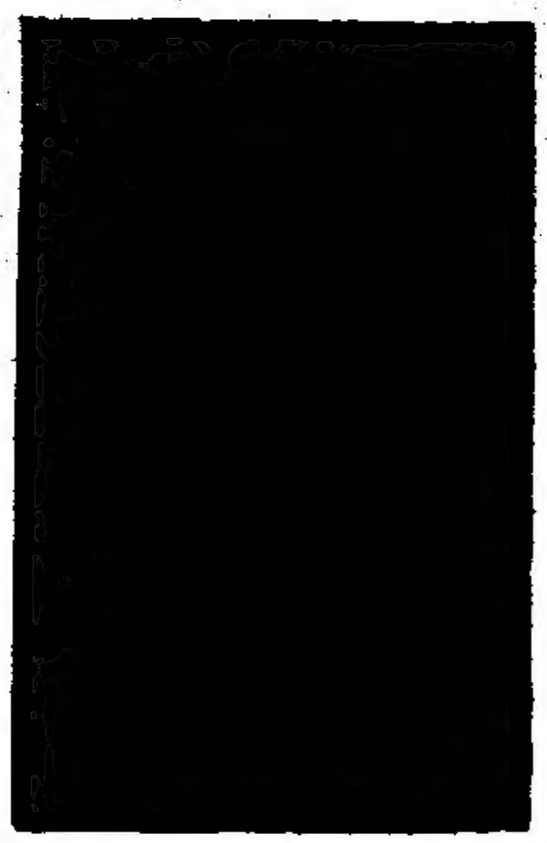

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Mrs. [illegible] president, [illegible] Chapter.

—[illegible]

Jews In Russia Today

By Solomon Ehrlich, of Palestine

The first point that has to be emphasized if you want to talk objectively about Russia, is that neither in government circles, nor in the ranks of the Party, nor in the Army, can you find any kind of anti-Semitism whatsoever. Open expression of anti-Semitism is strictly forbidden. Use an expression like shid for instance, and you'll find yourself in jail for one or two years.

These remarks were made to me by a good friend of mine, who had been one of the best-known Jewish journalists in Poland. There he had been an intimate of ministers and generals. For the past two years he has lived in Russia. At first he was in jail as a Polish prisoner, but later, when Poland and Russia became allies in the war against Hitler, he occupied a high post in the Polish consulate at Kuibyshev. He knows many people; he has seen a lot, and he has lived through a lot. He has become acquainted with Russian commissars, he has travelled all over Russia, and everything he says is strictly objective and dependable. His fellow Polish journalists will probably know who he is, but I gave my solemn word not to mention his name.

Out of the long talks we had together in Tel Aviv, I've remembered several of his stories and observations about Jewish life in Russia during these critical times. Here, as briefly as possible, are some of them.

You must understand, my journalist-diplomat friend told me more than once, that complete equality for Jews in Russia had two important consequences. First, the Soviet Jew is satisfied with his status and has no feeling of living in a strange country. Second, the wave of assimilation got a warm response so that now even Yiddish as a language has been gradually pushed aside, even after all the talk about Jewish courts, Jewish police, Jewish universities and Jewish professors. . . . The movement towards Russian began when the central government resolved to intensify the Russification of all the Soviet republics, to the end that Russian become the chief language of the country. It is necessary to understand that up to about 1937 there was no national language in Russia. Each republic had its own language. Russian was used only when it was necessary to communicate with the central government in Moscow. The results were curious, especially in the Ukraine and in White Russia.

In the Ukraine 90% of the entire press was Ukrainian, the national theatre was pure Ukrainian, and the Russian theatre and press hid in a corner and just barely managed to keep a foothold. In some of the distant republics, Uzbekistan, Khazakistan, Turkestan, etc., only a tiny proportion of the population and even of the Party officials knew Russian. But since 1937 the situation has radically changed. Stalin and his advisers saw the war coming, and decided that Russia must be prepared. They saw that Russia would have to become united and patriotic, with a strong national feeling and love of fatherland. And since the history of Russia is built largely on the heroism and genius of the Great Russians — who number more than 80 million — they at once started the movement for

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Russification. And the old heroes of Czarist days, the old poets and composers, became kosher again in Russia.

For the Russians they revived General Kutuzov or General Suvaroz, Pushkin and Glinka, and for the Jews a new hero in the war for freedom appeared—Bar Kochba. Jewish writers who had taken part in the literature of the various republics—and who had had great success in Ukrainian and White Russian—immediately went over to Russian, and with them went millions of the masses. Jewish schools, flourishing during decentralization, became anemic and Jewish parents in droves began to send their children to the Russian schools. Russification became stronger and Jewishness declined.

Shachno Epstein, the Jewish cultural leader who is also correspondent for the New York Communist paper Freiheit, said in Tashkent that in all the regions to which Jews have been evacuated, there are many Jewish national theatres; books in Jewish were published even in 1942; Jewish schools operate normally in Siberia and Uzbekistan; Jewish is the language of the Jewish masses.

My friend the journalist-diplomat decided to investigate and this is what he found: While it is true that in Tashkent and Bokhara performances are in Russian; although more than a half million copies were printed in Jewish, the book was a new biography of Stalin; while several Jewish schools have been opened in distant territories, instruction is in Russian; not a single Jewish newspaper has been published for more than a year, etc., etc.

But out of this stream of assimilation—all voluntary of course, since in Russia everybody is free to study and speak his own language—some good has come, continued my friend. After twenty-five years of isolation, Russian Jews have at last come face to face with thousands of Jews from Poland, from Lithuania, from Bessarabia, bearers of the new national Jewish renaissance, speakers of Hebrew, dreamers of Zion. Soviet Jews have renewed their acquaintance with Hebrew, reminded themselves of Zionism, seen the newest patterns of Jewish life. This has made an overwhelming impression on them. There is no one now to prevent the Russian Jew from learning Hebrew or becoming a Zionist: the Yevsektsia has long been liquidated and Jewish communists are now busy with the fight against the Nazis and not against Zionism or the Jewish God.

This may not be considered very important when it is remembered that not less than three million Jews were uprooted from their homes with the advance of the Nazi troops into Russia, and that they lost everything they had. It is a horrifying chapter of suffering and pain the like of which history has never before known. Thousands of families have been scattered, fathers, mothers, children separated, and who can say whether they will ever be united again. In this connection, profound thanks are due to the So-

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viet government and the disciplined Party leaders.

It is a fact that not less than 70% of the Jews were rescued from the claws of the Nazis through the Soviet might. In dozens of cities and towns — especially in Ukrainia and Bessarabia — Jews were the first to be evacuated. In spite of the Army's desperate need for transportation, thousands of trains were provided for the evacuated Jews, and food and warm clothing was provided during the long journeys which lasted five and six weeks, and special care was given to the children and the sick. The advantages of this treatment were twofold: first, hundreds of thousands of lives were saved, and second, highways were quickly cleared of millions of refugees, a circumstance with which France, for instance, never reckoned.

The millions of evacuees, Jewish and non-Jewish, were quickly settled and put to useful work — again, to give Caesar his due, thanks to the Soviet government. Thousands of Jewish families — with bread-winners working in the large factories—began to live like human beings again. Thousands were sent out to the farms to work on equal terms in the co-operatives. In a few months the large majority of the evacuees (the men-folk having gone into the army) were able to devote their labor and their skill to the needs of the war against the Nazi hordes.

In Kuibyshev, the temporary capital of Soviet Russia, there is an ancient synagogue and recently it has been well patronized. In a distant part of the city, it is badly neglected, with shutters missing and windows broken. At any hour of the day you can find a minyon there, or a couple of old Jews praying and a few old Jewish women sitting and sighing as they read from a charred book the ancient 'tchines'. And there is another sight that can be seen — at the Ark stands a mother, or a young woman, praying for the health of a child, or a husband. . . . With their last groschens they buy a candle to light in front of the pulpit, broken prayers on their trembling lips. . . .

Lately a sort of tradition has been established; at exactly noon the synagogue is full of worshipers. Work stops a few minutes before twelve in the factories, and the Jews stream into the synagogue to daven mincha and maairev together. Young people can be seen, too, and old men, their eyes moist with tears . . .

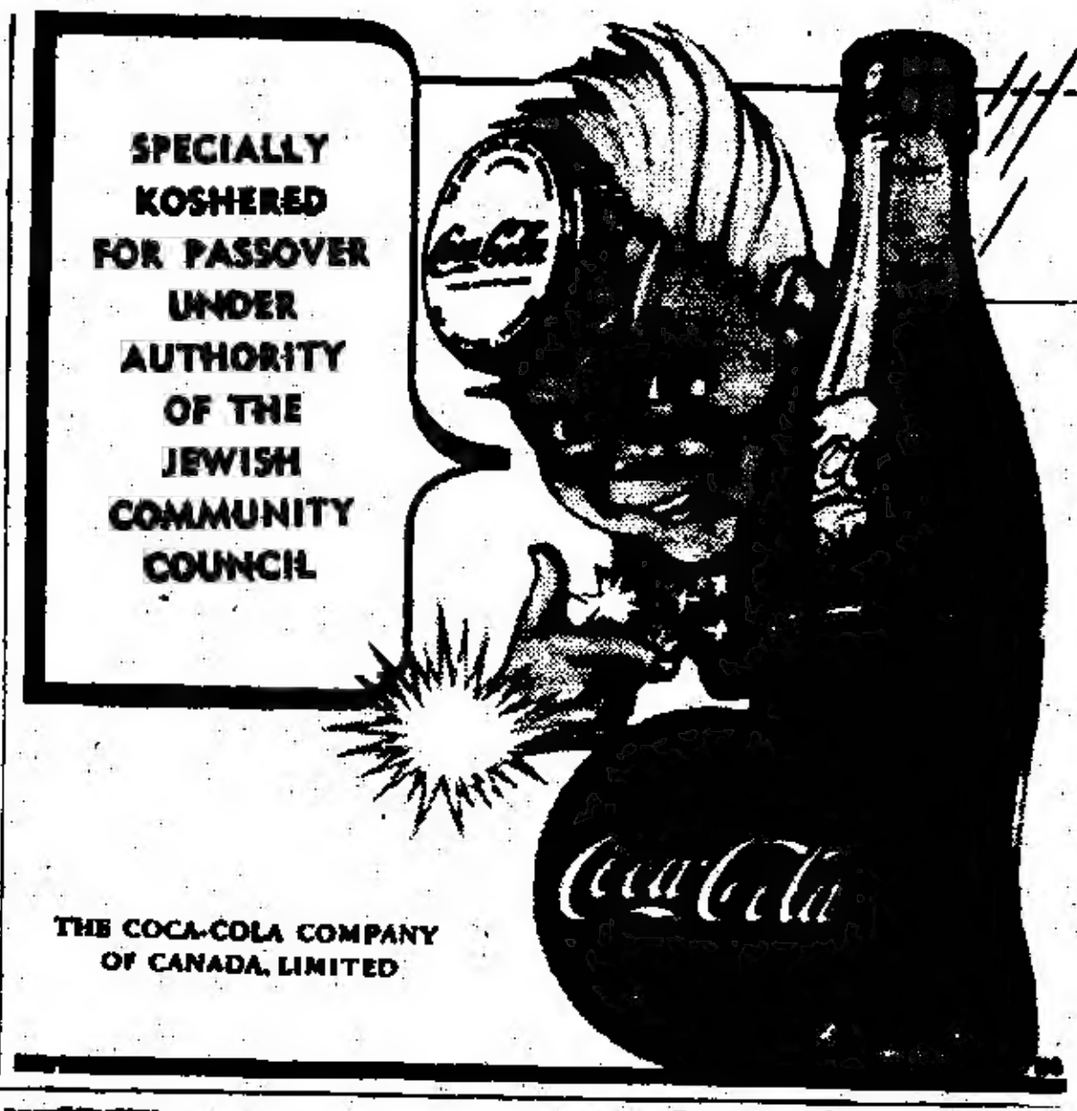
In Kuibyshev, as in Moscow, there are several ovens especially built for the baking of matzoh. In Kuibyshev or Tashkent or Samarkand you can see hundreds of Jews of all ages sitting and studying in the yeshivas — pious Jews ranging from Zionist to Agudath Israel, who have come here from Galicia and whose coming has strengthened the religious feelings of the local Jews.

It is interesting to note that the Bezbozhniks — the atheists—have entirely disappeared. The last issue of their paper was published in December 1941, and in the lead article Yermolian Yaroslavsky wrote about the patriotism of the Russian people and told how the "Nazis burn priests and rabbis alive."

These are the observations of present day Jewish life in Russia as objectively observed and reported on by my friend the Polish-Jewish journalist-diplomat.

This article is from the American Jewish Congress Weekly.

The Principality of Monaco (population 23,973) has refused to introduce racial laws. Jews living there, many of them refugees, still enjoy all rights.



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Refugees: Burden Or Asset?

By Kurt R. Grossmann, In The Nation

In the year 1797 the Honorable James Otis, Representative from Massachusetts, rose to express himself on the subject of immigrants. His speech was a warning against further unrestricted immigration. "When the country was new," he declared in 1797, "it might have been good policy to admit all. But it is so no longer." Twenty years passed. Then, in 1817, we find the Niles Register publishing the following warning: "The immigrants should press into the interior. In the present state of times we seem too thick on the maritime frontier already." Although the predictions proved false, in 1835 there appeared a publication by S. E. Morse, "Imminent Dangers to the Free Institutions of the United States Through Foreign Immigration," in which it was said: "Then we were few, feeble and scattered, now we are numerous, strong, and concentrated". The older immigrants feared the newcomers, and so it has continued to this day.

Nevertheless, it is plain from cold statistics that immigration has always been very far from the economic danger it is said to be. The usual arguments are that immigrants take jobs away from Americans and that they depress the standard of living. The truth is that throughout the period of mass immigration to the United States the number of jobs available constantly increased and economic life prospered; but when immigration declined, employment stagnated and economic crises developed. According to the United States Census of Manufacturers for 1938 — surely an irreproachable source — 7,700,000 immigrants entered the United States from 1889 to 1909. In the same period the number of jobs increased 40.4 per cent. In the following decade 6,600,000 immigrants entered; and the increase in jobs amounted to 33.9 per cent. The decade of 1919-29 is the decade of immigration restrictions—in 1924 the quota law was passed. Only 3,207,037 immigrants entered the country in that decade, and the number of jobs increased only 1.6 per cent. In the years 1929-35 America had more emigrants (64,905) than immigrants, and according to the United States Statistical Abstracts for 1938, employment openings in this period declined by about 17 per cent.

Today, although immigration has almost come to a standstill, although the war has produced a man-power problem which ought to encourage immigration, and although, according to Norman Angell's estimate, eight workers are necessary to make one soldier effective, an anti-immigration phobia has developed which bodes no good for the post-war world. Directed principally against refugees from Germany, this new wave of intolerance finds expression in such distorted thinking as Westbrook Pegler's contention that when the government says an employer must not discriminate against an applicant for work on the ground of race or religion, "we discard merit, ability, demeanor, and reliability as chief considerations and make race and religion the controllers." Going a step farther, Mr. Pegler urges that "the post-war period must see a clear demarcation between the rights of aliens and citizens."

Pegler is not the only one who takes this position. George E. Sokolsky has spoken of "the arrogant behavior of the refugees" and Ishbel Ross in her book "Isle of Escape" protests against the "dangerously lenient treatment of aliens by the government." The New York Daily News affirms that "the workers and farmers of the Atlantic seaboard area" hate the thought of Jews, Greeks, and other downtrodden people of Europe coming to America after the war is over. These assertions are only the prelude to a demand to close the country to a new immigration. What the realization of such a reactionary demand would mean politically need not be pointed out here. It would be the end of the ideas expressed in the Atlantic Charter.

What is the true picture of refugee immigration today? Have these wretched exiles really overrun the United States, taken away jobs from native Americans

J. L. Golden, of the Imperial Life Assurance Company of Canada, Montreal Downtown Branch, extends Passover Greetings to his many friends.

and avoided military service? Here again, figures are readily available to all who want the truth.

In the period from July 1, 1932, to June 30, 1942, the number of immigrants admissible under the quota laws was 250,470 for Germany, 14,130 for Austria, and 28,740 for Czecho-Slovakia — a total of 302,440. During this period the number of Jews admitted from the three countries was 165,015, of whom about 12,200 entered in the last year. Since some 30,000 persons returned to Germany, the quota exceeded the number of Jewish immigrants by 167,425. The number of non-Jews entering the United States from the three countries in the same period has been estimated by William Rosenwald, chairman of the National Refugee Service, at 48,000.

Another group that entered the country on visitors' visas and hence did not come under the immigration laws contained not more than 3,500 persons, Jews and non-Jews. The total of 216,515 persons (including children) from the three countries can hardly be considered extraordinary in view of the tragic situation of millions of Europeans. All who came to this country have satisfied the constantly tightened requirements requirements regarding fiancial, political, and moral guaranties.

The occupational classification of Jews admitted up to June 30, 1941, is given in the following table:

	Number	Percentage
Professional	13,377	8.8
Commercial	29,229	19.4
Skilled	18,987	11.9
Servants	3,937	2.6
Laborers	819	2.6
Miscellaneous	2,761	1.9
Without occupation, including women and children	83,705	54.8
Total	152,815	100

For the age distribution, I give the figures for the quota years 1940 and 1941:

Age Group	1940 Number	1940 Percentage	1941 Number	1941 Percentage
Under 11 years	3,058	8.3	2,142	9.1
11-20 "	5,681	15.2	3,210	15.5
21-30 "	5,491	14.8	3,163	13.3
31-40 "	7,925	21.5	4,977	20.9
41-50 "	7,004	18.9	4,644	19.6
51-60 "	4,667	12.8	3,424	14.4
Over 60 "	3,119	8.5	2,177	9.2
Total	36,945	100	23,737	100

Of the total of 152,815 Jews admitted up to June 30, 1941, 47.7 per cent were men and 52.3 per cent women. That gives us 72,898 men, of whom some 42 per cent, or 31,113, were subject to military service (up to forty-four years). If we add the estimated 12,890 men, Jews and non-Jews, who came here after 1941, we find that the refugees represent a maximum reservoir for military service of 43,713, of whom at least 4,000, or 10 per cent, are already in the army. This computation does not take into account the lower average standard of health among the immigrants or the fact that the induction of every enemy alien has to be approved by the War Department. Many Czech Jews volunteered in Canada long before Pearl Harbor.

As for the economic value of the refugees, we have important material on the subject in a study carried out by the Committee for Selected Studies at the suggestion of Eleanor Roosevelt. This study, published by the Columbia University press under the title "Refugees at Work," covers 150,000 immigrants who came to this country in the quota years 1933-41. Their distribution at the close of that period is shown in the table below, and we may assume that it remains the same today, except for minor changes.

State	Percentage
New York*	30
California	8
New Jersey	4
Michigan	4
Pennsylvania	4
Massachusetts	4
Ohio	2.5
Texas	2
All other states	21.5

*43.35 per cent in New York City alone.

A recent magazine article entitled Refugee Gold Rush, by S. F. Potter, in the October issue of the American Magazine, asserted that the refugees have brought into the country the fantastic sum of five billion dollars. But the figures of the Foreign Property Control show that, exclusive of the capital of a few rich immigrants, a maximum of one and a half billion dollars has been brought in since 1933. This is a small percentage of the total national income of seventy-five to one hundred billion dollars a year.

In actual fact refugee capital is put to work in American indus-

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try or disbursed by the refugees' families to satisfy their needs. In New York City the newcomers have created hundreds of new industries. Of the 820 concerns investigated by the Committee for Selected Studies, 114 employ only members of the owner's family; the other 715 have 9,000 employees, of whom 6,000 are American citizens.

The committee report shows that, on the average, one so-called refugee concern gives work to seven Americans. Three hundred and six of the refugee firms investigated carry on their former work; 190 have brought new trades to the United States and sell articles which formerly had to be imported, such as fine leather goods, gloves, perfumes, Karlsbad wafers, Viennese knitted goods.

Of the 306 firms referred to above, 60, at the time the report was issued, were already producing articles important to the war. In 1937 the United States imported $10,000,000 worth of gloves. Through the establishment of refugee factories in New York and Chicago and on the West Coast, we can in the future supply our own needs in this field. Diamond cutters have transferred their businesses, together with their machines and their special skills, from Belgium and Holland to the United States. A number of small diamond-cutting shops are now to be found along Seventh Avenue in New York City, and many Americans are employed in this new industry at good wages.

Large amounts of the refugees' money are invested in war bonds. The New York Times of June 16, in a report on the work of the Minute Men announced: "In Washington Heights Minute Men and Minute Women reported 100 per cent results, particularly among the refugees who live in that quarter."

Competition for jobs between refugees and Americans is not a serious problem today when fresh sources of man-power are constantly needed. Many refugees are active in defense industries, where they are certainly more reliable employees than Bundists, even though the latter may have American citizenship papers. Through reeducation courses many have prepared themselves for manual trades. A table showing the occupational classification today would be very different from that given above. Hundreds of former shopkeepers are now standing at the turning-lathe.

The authors of "Refugees at Work" could not take these recent developments into account, but they came nevertheless to the following conclusion:

On the basis of the facts noted above, it is clear that among the estimated 35,000 refugee workers in New York City . . . in 1940, there is very little likelihood of displacement of American workers. Refugee entrepreneurs have not engaged to any considerable degree in the large manufacturing industries. Although some refugee concerns have introduced new products and developed new patents and processes which have opened up some markets new to America, they have not to any appreciable degree offered competition to already established New York business enterprises. . . . Thus the question of the displacement of Americans by refugees is largely hypothetical. It has a psychological basis.

An unemployed and impoverished body of immigrants would of course be harmful to the country, but the immigrants who have escaped to America from Hitler's Germany represent excellent human material with which to secure the American way of life. They are the implacable foes of fascism. Is that, perhaps, the reason that they are so much disliked by the potential allies of fascism?

In a full page advertisement in the N.Y. Times, the New Zionist Organization (Zionists - Revisionists) announced a drive for a political fund of $1,000,000 to finance "a campaign of enlightenment aimed to place the Jewish question on the world political agenda."

Thousands of Jews were among the 30,000 people estimated to have been murdered during Nazi occupation of Rostov and Kharkov, according to the Moscow radio.

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Inside Palestine

The camouflage company of the British Eighth Army, which was cited by Prime Minister Churchill in his review of the Libyan front, is composed almost two-thirds of Palestine Jewish soldiers, Joseph Baratz, Palestine Labor leader said upon his return from Egypt to Palestine. One of the companies of the Royal Engineers, which constructed the impregnable defences at El Alamein, was the first unit of Jewish Sappers recruited in Palestine. Drivers of the Palestinian Jewish ATS (equivalent to the American WAAC), transported heavy guns to the front and evacuated wounded soldiers, and two all-Jewish Water Tank Companies had been in the thick of the battles throughout the Libyan offensive.

Leaflets in the shape of bombs with the legend "This might have been real" were dropped recently by planes over Tel Aviv in connnection with the new recruiting drive launched by Jewish institutions. More than 300 Palestine Jewish boys have joined the British Royal Navy. Scores of Jewish sailors are serving on Palestinian and Allied ships on the high seas. Thousands of new volunteers registered at the recruiting office of the Jewish Agency during the Week of Mourning that was observed for the millions of victims of the Nazi extermination program in Europe.

A meeting of Palestine Rabbis issued a call to the Yishuv urging every eligible Jew "to volunteer as one man for the services." Speakers at the meeting pointed out that able-bodied men, who did not join up were "sinning against Israel and the wealthy who did not contribute toward the welfare of the soldiers were traitors to Israel." The War Needs Fund, it was stressed, was "not charity but a ransom for the soul." Chief Rabbi Amiel said that any able Jew who did not volunteer at present to take part in the struggle against Hitler was "not a true son of the Jewish people."

The Executive of the Jewish Agency for Palestine announced that instructions have been issued to all its departments and institutions to refuse facilities of any kind to those shirking the obligations listed in the recruiting Proclamations.

General Frederick H. Kisch, former chairman of the Jewish Agency Executive for Palestine, received the award C.B. for distinguished service as Senior Engineer to the British Eighth Army in Libya. He already holds the decorations C.B.E. and D.S.O. General Kisch, who had a distinguished military career as a colonel in the First World War, retired from the British Army in

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1942, when he settled in Palestine. At the outbreak of the present war he was rejected for active service due to one of the few senior officers who have seen v[illegible] in the Egyptian Army in Libya and the Western Desert. [illegible] the very beginning of the war.

The amount of $50,000 has been donated to the Jewish National Fund by a Jewish family residing in Palestine for the purchase of agricultural land for settlement of Jewish ex-service men and women who are their parents. A Jewish conservatory among the ghettos in Europe.

A Palestinian Jew consisting of a woman, [illegible] and 8 children arrived at Palestine as part of a group of 300 British and Palestinian nationals who were exchanged for an equal number of Germans resident in Palestine. The majority of the Jewish refugees came from Nazi concentration camps in Poland, while 30 came from camps in Germany.

A statement of the Middle Eastern Jewish Council, a council of the Middle Eastern Technical Institute have recently been the first to graduate as navigators, radio operators and marine engineers.

The following message was sent by the Jewish Labor Party of Palestine to the American Federation of Labor:

"The Jewish Labor movement in Palestine is resolved to answer the Nazi decision to exterminate the Jewish masses in Europe by stimulating recruiting for the Jewish Battalions and they demand that they be trained and given the earliest opportunity to meet the enemy at the front. We ask you to exercise influence with your Government so that the democratic powers with the Soviet and the German people and also Rumania, Hungary, France, etc. of the realization after the war of their national aspiration. This warning should be broadcast widely. The democratic Powers—the United Nations—should do all in their power to save at least the children from certain death by taking them out of Nazi territory to Palestine and neutral countries. The exchange of Jews and German civilians should be extended and Jews escaping from Nazi countries should not be considered citizens of enemy territory but should be allowed to enter Palestine. "The Jewish people," the cable concludes: "should be represented at the International Court that is to judge the Nazi atrocities. In the moment of greatest tragedy and despair of our people, we cry out to you for understanding and comradely help."

Tree plantations on Jewish National Fund land in Palestine in the Hebrew year 5703 totalled 160,000, as compared with 135,000 trees planted in the preceding year, bringing the total number of trees planted to 3,383,000 in 38 different locations throughout the country. Plans are under way to afforestate an additional area of some 40,000 dunams.

The abolition of the citrus marketing-tax has been ordered as a result of the improvement in the prospects for marketing the current year's citrus crop. In order to stimulate civilian consumption the purchase of 25,000 tons of citrus fruits was authorized by the Food Control authorities.

The 35th anniversary of the inauguration of the first railway station in Jerusalem and the arrival there of the first train to be seen within the confines of the city was marked here recently. Many passengers who travelled on that train participated in the anniversary celebrations.

The Palestine Post, the only daily newspaper in Palestine published in English, recently marked the 10th anniversary of its appearance. The editor is Gershon Agronsky, who for many years resided in America, where he was for a time associated with the Zionist Organization of America as editor of its publication, Dos Yidishe Folk. Messages were received by the newspaper from Zionist leaders and from high civilian and military officials throughout the Middle East, including High Commissioner, Sir Harold MacMichael, Dr. Chaim Weizmann, David Ben-Gurion, General Sir Archibald Wavell, the Rt. Hon. R. G. Casey, Minister of State in the Middle East, General Sir Henry Maitland Wilson, Lord Melchett, General Holmes, Commander of the Ninth Army, from the London "Times," Mrs. Edgar Dugdale, Prof. Namier and others. The Hebrew University announced the establishment of a Sir Moses Montefiore Chair of English Literature. Prof. J. Isaacs, Lecturer at Kings College, London, since 1938 has been named Professor of the new department which has been established with funds provided by a committee named for the late Sir Moses in England.

In England, Alderman Frederick Lawrence, veteran Zionist and for 16 years vice-president of the Jewish National Fund of England, has been appointed Deputy Mayor of Paddington. In the First World War Mr. Lawrence saw active service in France and with British Army under General Allenby in Palestine.

The feeling among Jewish leaders in Palestine is that the Jews of America are not doing all that they can to rescue Jews in those Nazi dominated countries from which they are still comparatively declared Mr. Gherzik, head of the political department of the Jewish Agency, now in New York.

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FOR THE KIDNEYS

COMMENTARIES

(Continued from Page Five)

that the oldest edition extant was printed in Italy, in Fano, about the year 1504.

A. Illuminations of the Haggadah: Great attention was given in the writing of Haggadahs to illumination. Even long before the art of printing was invented, the manuscript rituals containing the Haggadah afforded opportunities for illustration. Thus Muller and Von Schlosser describe many existing manuscripts containing illuminations depicting historic events, Biblical scenes as well as domestic scenes of the Seder service.

One of the manuscripts bears the title, "The Serajevo Haggadah," also known as "Eine Spanish-Judische Sidderhandschrift des Mittelalters." The editors of this Serajevo manuscript claim that it is the most ancient illuminated Haggadah extant. In full page drawings we have depicted the history of Israel from the days of the creation, the patriarchal story, Joseph in Egypt, the coming of Moses, the Egyptian plagues, the Exodus, the revelations, and even the Temple that is yet to be. As one examines the Serajevo Haggadah, the only completely reproduced Hebrew illuminated manuscript of the Middle Ages, one is shocked at finding a picture depicting the "Deity resting after the work of creation." The scene is shown in the eighth picture, "A human figure, young and beardless, clothed in ample robe, hooded and red" is seen. This figure is seated under a trefoil canopy. The editors of the Serajevo Haggadah are certain that this picture is meant to represent God when they give it the title, "Gottes Sabbatruhe." Prof. D. H. Muller points out that this picture is foreign to Christian art because God in Christian art appears as an old bearded man. (Die H. von Serajevo p. 34—"Vollig vom Christlichen Typus Abweichend") implying it is a Jewish work. But at any rate this presentation of God is unique from the point of view of Jewish teachings. It is certainly

PASSOVER ILLUSTRATES THE POWER OF JUST RETRIBUTION

(Continued from Page Eight)

history so many times. A modern parallel may be had in a German concentration camp where Jews were compelled to work at tiles and bricks just as their ancestors were in Egypt. Even the Nazi guards saw the similarity and derided their victims about it, completely forgetting how that story ended.

The deliverance from Egypt has become the model, too, for the last great Redemption. In that part of Jewish literature which deals with the messianic times, we find the same events again, the same succession of extreme tribulation and highest salvation. Sometimes the figure of the Messiah is conceived as a prophet, a second Moses, who will deliver his people and create a world of peace and justice.

Thus Pesach is not merely the occasion for attractive rites and customs embedded in Jewish family life and closely bound up with the life and memory of the Jewish nation. Its roots are deeper. Pesach is connected with the main thoughts of that spiritual teaching which is fundamental in Judaism. Whenever Jewry has been confronted with events of tragic gravity, this teaching has been consulted again and again and never in vain.

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strange to find in a Jewish illuminated manuscript—God depicted in human form.

But, as Israel Abrahams has suggested, perhaps the picture representing God was laviahly copied by a Jewish artist from a Christian model since early Christian art did represent God in the form of a beardless youth and that Muller's view applies only to developed Christian art, ("Festival Studies," p. 50).

Other beautiful illustrated manuscript Haggadahs given by Muller and Schlosser are "The Crawford Haggadah," "The Haggadah in the Germanic Museum in Nuremberg" and the German "Haggadah" possessed by David Kaufman (1322). But space does not permit us to give a detailed account of the beautiful illustrations shown in these manuscripts. This must be left for the Jewish art.

Perhaps great attention was paid in the writing of the Haggadahs to illumination because the book was preeminently designed for the women and above all, the little ones. In the manuscript Haggadah found in the Germanic Museum at Nuremberg humorous illustrations are attached to jingle rhymes. In many Haggadahs when the words "Morer Zu" occur, there is a cut representing a man pointing at his wife. The "Prague Haggadah" (1526), gives an explanation as follows: "It is the custom for the husband to point to his wife here at the passage, 'This is bitter . . . for an evil woman is more bitter than death'." Many illustrated Haggadahs have also hunting scenes. Some one has explained these scenes as being derived from the initial letters of the words contained in the Seder directions as standing for (J.Q.N.H.Z.) "Jag'n Has, jag den hasen. (See Muller and Schlosser, "Die Haggadah von Serajevo," p. 237).

Illustrations depicting the characteristics of the "Four Sons" has led to many beautiful variations (cf. Muller and von Schlosser pp. 175, 195). The "Wicked Son" has been represented mostly as a "soldier." The artist depicting the "Rasha" perhaps wished to symboline the persecution to which the Jews were subjected at the hands of soldiery. Thus Abrahams ("Festival Studies," p. 168) remarks: "In the Middle Ages the Jews had a bad opinion of militarism, an opinion derived from bitter experiences. The soldier was the foe of society, not its friend." The "Wise Son" depicted in the Haggadah found in the "National Library" of Paris (Cod. Hebr. 1333) is represented as a serious sage sitting and studying (Muller and Schlosser, p. 175). In other illustrated editions the "Simple Son" stands in a careless attitude supported by a shepherd's staff; the "Voiceless Son" holds his hands in the air.

As we examine the illuminated editions and manuscripts of the various Haggadahs we observe that from the earliest times down to the very present, the Seder service has been pictorially embellished by illuminations through that "abendteuerliche Buch" as Heinrich Heine liked to call the Haggadah. Heine's description of the illuminated Passover ritual of his day is worthy of note. We shall quote his remarks as given in his work the "Rabbi von Bacharach" which will form a fitting conclusion to our study of illuminated Haggadahs:

"So sass heute die schone Sarah (die Frau des Rabbi) und sah bestandig nach Augen ihres Mannes; dann und wann schaute sie auch nach der vor ihr liegenden Agade, dem hubschen, in Gold und Sammet gebundenen Pergamentbuche, ein alten Erbstack imt Zeitin ihres Grossvaters, und worin so viele keck und bunt gemalte Bilder, die sie schon als kleines Madchen am Passahabend, so gerne betrachtete, und die alerlei biblische Geschichten darstetten, als da sind Wie Abraham die steinernen Gatzen seines Vaters mit dem Hammer entzwei klopft, wie die Engel zu ihm kommen . . . dann auch wie die fromme Konig spielt, und endlich Jerusalem mit den Thurmen und Zinnen seines Temples bestrahlt wird vom Glanze der Sonne."

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The Rebbetzin

By Lily Rosenberg Richler, Of Montreal

The holiday spirit was visible in every nook and corner of their home. It was almost as if the Prophet Elijah had already put in an appearance there. Whereas in other houses, he lingered but fleetingly, he was loath to leave our young Rabbi and his mother.

The Rebbetzin interrupted her duties for a rest. She was looking at her son. The Rabbi sat at his desk with a Gemorah open before him. He also was resting. He found surcease from life's problems in his love for the Torah. His right hand rested on his forehead. As he intoned, he rocked gently back and forth. At intervals he glanced at his mother and explained some passages of the Talmud to her. With each phrase that he uttered, his eyes became more alight. When he studied Talmudic lore, he relived each phase with the Sages of old. As his mother listened, she found it difficult to differentiate between her son and the Rabbis of long ago. It was as if time melted into space and her son became one of them.

Although she had spent hard days preceding Passover, the Rebbetzin looked better than ever. So many people had to be watched over. Most difficult of all those was Rab Groynim, the Schochet.

Rab Groynim was a refugee who sadly lacked a vocation in life. Ever since his marriage, he ate "Kest" and sat and learned. But the war and its onslaught had deprived him of his wealthy father-in-law. He had managed to escape with his wife. No one could quite understand why Rab Groynim chose Schita, ritual slaughtering, as his life profession. He was so timid. However, each day found him at the Rabbi's home sharpening the chalef on a stone. This he wet from time to time, while the Rebbetzin kept up his courage with hot chicken soup and tea with lemon.

When he thought the chalef flawless, Rab Groynim informed the Rebbetzin, and she would accompany him to her son's presence to lend moral support. Since this process had gone on for months, the Rabbi would feign a frown and a haughty demeanor, as he deftly passed two fingers on the edge of the blade. From an inexhaustible source he would bring forth his wisdom and charm to bear, so that any criticism directed at Rab Groynim was devoid of all harshness.

And then there was Feiga Sheindel. This woman, well on in her sixties, would retain her youth forever. Feiga Sheindel was always on the verge of a great undertaking—usually someone else's affair.

If Rab Anshe Shmerl, the Shadchan, the matchmaker, required an assistant, he called on Feiga Sheindel. When the Shadchan would enumerate the qualities of a young man and say, he doesn't drink, smoke or go with women, Feiga Sheindel would say, "He's good for the earth." If Rab Anshe would describe at great length a girl's qualities and reiterate again and again her charm and cleverness, her housewifely arts, Feiga Sheindel would say, "Na, tell me this, Rab Anshe, how is it she's still unmarried at thirty-five?"

These remarks were shared only in privacy. For assisting the Shadchan, the good woman did not receive monetary advantages. What she did get was a promissory note for "mitzvahs." The older the girl, the larger the mitzvah. It was quite common to see Rab Anshe and Feiga Sheindel at the Rabbi's home, "divide" their share of mitzvah profits. The bargaining and bickering for shares was much more intense than had there been actual money involved.

In all the Passover rush, Feiga Sheindel had a matter of great importance to discuss with the Rebbetzin. For months she had been acting as housekeeper to an elderly widower. When she first came there, the man had been sickly and morose. But now he had changed, he was healthy and happy. Feiga Sheindel should have been satisfied, but woman-like,

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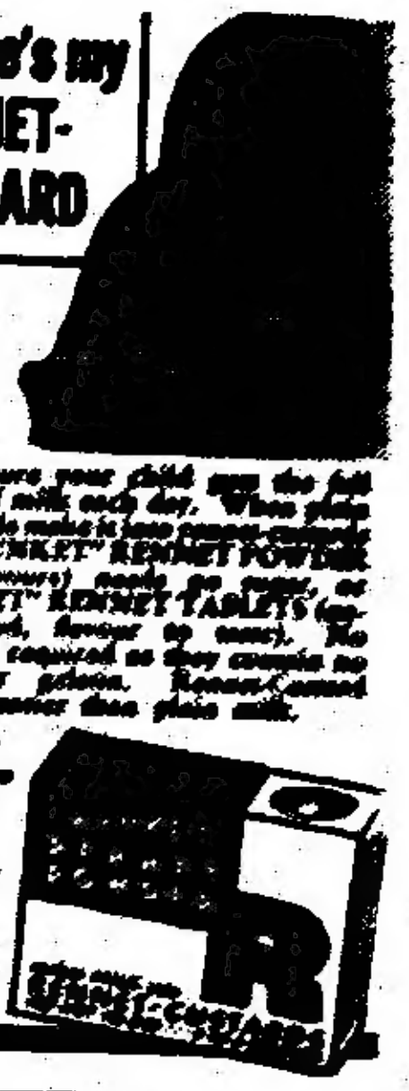

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she wasn't. For one thing irked her. Much as she begged, the widower would not listen to her plea that he marry again. Day after day, she paraded "prospects" before him, but the man was adamant. All this she related to the Rebbetzin, who patiently listened. One could do little else. To speak in Feiga Sheindel's presence was an achievement. After telling her story, Feiga Sheindel waited in respectful silence for the Rabbi's decision.

The young Rabbi glanced with a whimsical smile at his mother. It was well known that the son never handed out a decision without consulting his mother. He knew there was only one way to keep his mother with him after the beloved Rabbi had passed on. That was to make her feel useful, of service to him and their people. Many individuals existed only through the medium of taking from out of life. The Rebbetzin could live only through giving to life.

Briefly mother and son talked. Then the Rabbi spoke. "Feiga Sheindel, there is only one way for you to earn a great mitzvah, and marry the widower to the homeless woman you speak of. Beginning immediately, you will burn all the cooking, keep the house untidy and make life as miserable as you can for the widower. After two weeks you need have no more worries. Your widower will find respite only in marriage."

Feiga Sheindel's eyes lit up. "Rebbe Leiben, there is no wisdom like yours!"

Passover seldom came round without a quarrel between Rab Choona Yakel Ben Hakoria and his wife, Kashe. The former was a tall, gaunt figure of a man, who always snuffed tobacco, sneezed and wiped his nose with a red handkerchief. He was well into seventy, yet was alert and spry as a young man. The reason for that, he claimed, was that he never acceded to the demands of his wife, whom he referred to as his "Pleitzesa." Kashe was round and fiery-tempered, and continuously on the hunt for an argument.

Prior to each holiday, the current disagreement between them would eventually bring them to the Rabbi who was well aware that these two adored each other. Nevertheless, the entire proceedings would involve tact to see that neither party was our lost. Generally the Rabbi appeased both by running a middle course, as Maimonides advised.

Said Kashe, "Rebbe Leiben, every morning my husband recites the prayer, "Blessed are thou, oh, Lord, our God, King of the universe, who hast not made me a woman? I decided it's about time something was done about that!"

The Rabbi looked apprehensive. "Isn't it more advisable to wait till after Pesach and do something about it then?"

"No, Rebbe Leiben, that blessing has been a constant annoyance to me." And here Rab Choona's chest expanded, "Such a blessing. Amen."

The Rabbi was puzzled. Something had to be done so that Kashe would hold her peace temporarily at least, and permit her husband to be King in his domain on Passover. After some thought, the Rabbi's face relaxed. He said, "Did you know the woman's blessing? 'Blessed are thou, oh, Lord, our God, King of the universe, who hast made me according to thy will.' That means, she is nearer to perfection than man, and thereby has less mitzvahs to perform. She thanks God that, 'Thou hast made me in your likeness.' While that man's blessing you speak of, corresponding to the woman's blessing, means the man is thankful to God for having received more means to strive for perfection."

Kashe repeated the thought, "nearer to perfection" over and over again, just as one is reluctant to surrender a choice morsel of food, retaining it in the mouth as long as possible. With a haughty but condescending mien, she turned to Rab Choona and said, "Come, my Melech, my king."

And now the Seder table is ready. Many "Urchim" will grace it. Homeless wanderers from far off lands. Broken and bewildered spirits will find forgetfulness as the Rabbi will lead them in the Recital of the Hagodah. The Rebbetzin, seated next to her son, will remain an unforgettable figure, dressed gracefully, her queenly appearance enhanced by her Yom Toy jewels of diamonds and pearls, the glitter of which recede into the background as the gleam of her spirit shines forth, more radiant than a treasure of priceless gems.

The Rabbi commands respect and admiration from all around him. They listen breathlessly as he pauses and elucidates each passage of the March to Freedom. The candles cast their reflection on each absorbed face, the silver gleams, the Prophet Elijah's cup towers above the wine glasses. The Rabbi glances about him and murmurs, "Oh, God of Israel, bless your children!"

Passover Greetings

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TORONTO

MARRIAGES

Greenspan-Danziger

The marriage of Lottie, daughter of Mr. and Mrs. H. Danziger, Denison Avenue, to Philip, son of Mr. and Mrs. K. Greenspan, Kensington Avenue, took place on April 4, at one o'clock, at the Belvin. Cantor J. Lev officiating. The bride was given in marriage by her parents. She wore an afternoon dress of blue crepe, with matching hat and shoulder-length veil, and carried a white prayer book covered with roses and streamers of sweetpeas. A luncheon followed. The bride's mother wore green crepe, and corsage of roses, and the groom's mother, maroon lace, and corsage of red roses. The couple left for Montreal, and will live in Toronto. Out-of-town guests were: Mr. and Mrs. M. Frankel, of New York; and Dr. and Mrs. A. Crystal, of Rochester, N.Y.

Enushevsky-Wasserman

The marriage of Ruthe, daughter of Mr. and Mrs. M. B. Wasserman, Braemore Gardens, to Albert Enushevsky, R.C.A.F., son of Louis Enushevsky, of Preston, took place on February 28, at Chudleigh House, Rabbi Samuel Sachs officiating. Louis Schacter sang "Because." The bride was given in marriage by her parents. Mrs. M. Wright, sister of the groom, was matron of honor; and Gordon Wasserman, R.C.A.F., brother of the bride, was best man. A dinner followed for one hundred and seventy guests. The couple left later for Buffalo, N.Y., New York, and Baltimore, Md. Out-of-town guests were: A. I. Goodman, of Vancouver, B.C., grandfather of the bride; Mr. and Mrs. Louis Vildrah and Dr. and Mrs. M. Storman, of Detroit, Mich.; and Mrs. M. Weingust and sons, Gordon and Albert, of Windsor.

Katzman-Merkin

The marriage of Miss Ruth L. Merkin, of Detroit, Mich., daughter of S. Merkin and the late Mrs. Merkin, to Albert I. Katzman, son of Mr. and Mrs. I. M. Katzman, Elsmere Avenue, took place at Peretz Synagogue, in Detroit, on February 7. The bride wore a gown of eggshell satin, with fitted bodice topped by a jacket, and a full skirt ending in a short train. Her headdress was a tiara of seed pearls, and she carried a bouquet of white orchids. Mrs. A. Parkow, of Windsor, was matron of honor, in beige lace, and carried a bouquet of Briarcliffe roses. Leading Aircraftsman Jack Cotton, of Toronto, was best man. J. Katzman sang "Because" and during the signing of the register, Miss Madeline Norman, of Detroit, played the organ. A buffet supper followed.

AT THE SERVICE MEN'S CENTRE

When is a strike not a strike? Service men in Montreal during the tramways strike found the Centre on Bishop Street a great boon to them. Marooned without transportation and being unable to get back to their stations, they took full advantage of the hospitality of the club. Unprecedented daytime, as well as evening, attendance was the result with men not only participating in the activities of the Centre, but providing their own entertainment. One group of men arrived bright and early Monday morning. Among them, was a professional master of ceremonies. He immediately took over and put on a spontaneous floor show calling on all the men to participate and contribute to the show. They thus provided fun from nine to noon and time passed very quickly for them. The show was so good that they are being asked to give it on some party night for other members of the Club. The problem of staffing the Centre worked out very well with frantic telephone calls to workers living in the vicinity of the Club. They all rallied to the cause and provided a fully equipped staff for the duration of the strike. Junior hostesses hitch-hiked down to the Centre to carry on. Canadian Jewish Congress again fulfilled one of its aims as a result in providing a "home away from home" for the service men.

Refugees Give Fighter Plane

A Curtiss Warhawk fighter plane, purchased with the contributions of 1,600 recent refugees from Axis oppression, was presented to the Army Air Forces in ceremonies at LaGuardia Field, New York. Some 3,000 persons lined the promenade deck to watch.

Elisabeth Bergner, actress, sponsored the P-40 plane "Loyalty" for the committee of emigres who bought it and made the dedication speech. The plane was accepted by Brigadier General Willis H. Taylor, commanding general of the 1st Fighter Command.

The pilot who will fly the gift plane, General Taylor said, "will carry to the home of the aggressor the hope for the freedom of oppressed peoples."

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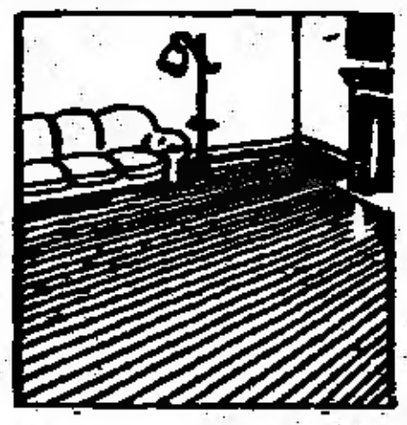

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ENGAGEMENTS

The engagement of Shirley Tuni Marder, daughter of Joseph Marder, 5831 Esplanade Avenue, and the late Mrs. Pauline Marder, to Samuel Berman, son of Harry Berman, Esplanade Avenue, and late Mrs. Millie Berman, is announced, marriage to take place on June 13.

Mr. and Mrs. H. Cohen, 5382 Esplanade Avenue, announce the engagement of their daughter, Esther, to Gerald, son of Mr. and Mrs. L. Adler, 5765 Darlington Avenue.

Mr. and Mrs. Z. Rabinovitch, 5466 Park Avenue, announce the engagement of their daughter, Celia, to Joseph, son of Mr. and Mrs. Morris Martz, 2531 Maplewood Avenue. The wedding will take place on June 13.

Mr. and Mrs. Louis Singer, 5034 Hutchison Street, announce the engagement of their daughter, Betty, to Saul, son of Mr. and Mrs. Harry Taub, Clark Street, the wedding to take place in June.

IN MEMORIAM

Golick: in loving memory of our dear son and brother, Jack, who passed away the first day of Chalemoid Pesach, 1935.

"In our hearts your memory lingers sweetly, tender, fond and true.

"There is not a day, my son, we do not think of you."

Lovingly remembered by mother, dad, and sister, Lill.

BIRTHS

Born, to Mr. and Mrs. Sidney Friedman (nee Sybil Garfinkle), Van Horne Avenue, a son, Mark Ian, at the Jewish General Hospital, on March 24. Grandparents are Mr. and Mrs. Maurice Garfinkle, Stuart Avenue; and Mrs. Esther Friedman, Ducharme Avenue.

Born, to Mr. and Mrs. Samuel Coplevitch (nee Berdye Bick), Demerstanville Street, at the Royal Victoria Maternity Hospital, on March 31, a son, Irwin Lionel. Grandparents are Mr. and Mrs. Louis Bick, Garnier Street; and Mr. and Mrs. M. Coplevitch, Garnier Street.

Born, to Mr. and Mrs. D. Harris (nee Rachel Pines), Davaar Avenue, a daughter, Judith Lois, at the Jewish General Hospital, on April 3. Grandparents are Mrs. A. Pines, Waverley Street; and Mr. and Mrs. H. Harris, Clark Street.

Born, to Mr. and Mrs. Ben. Sinotsky (nee Adele Alter), City Hall Avenue, a daughter, Charna, at the Jewish General Hospital, on March 31. Grandparents are Mr. and Mrs. A. Alter, Hutchison Street; and Mr. and Mrs. A. Sinotsky, St. Urbain Street.

Born, to Mr. and Mrs. Benjamin L. Lewis (nee Anabel Miller), Queen Mary Road, at the Jewish General Hospital on April 2, a daughter, Diana Ellen. Grandparents are Mr. and Mrs. F. R. Louis, Drummond Street; and Mr. and Mrs. M. B. Miller, Queen Mary Road; great-grandparents,

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Rabbi and Mrs. M. H. Levy, of Toronto.

Born, to Mr. and Mrs. Jack Mindlin (nee Leah Sweet), Davaar Avenue, at the Jewish General Hospital on March 19, a daughter, Beverly. Grandparents are Mr. and Mrs. J. Sweet, Clark Street; and Mr. and Mrs. B. Mindlin, Ducharme Avenue.

Born, to Aircraftsman Louis Rabow and Mrs. Rabow, (nee Miriam Cohen) St. Catherine Road, on March 29, at the Jewish General Hospital, a son, Frederick Ian. Grandparents are Mr. and Mrs. B. Rabow, Jeanne Mance Street; and Mr. and Mrs. J. Cohen, St. Catherine Road.

Born, to Mr. and Mrs. Zeb. Herman (nee Claire Kaufman), Park Avenue, a daughter, Joy, at the Jewish General Hospital, on March 24. Grandparents are Mr. and Mrs. Charles Herman, Park Avenue; and Mr. and Mrs. M. Kaufman, St. Urbain Street.

Born, to Mr. and Mrs. Abe Tafler (nee Sarah Shetzer), Queen Mary Road, at the Jewish General Hospital, on April 6, a son. Grandparents are Mr. and Mrs. Louis Shetzer, Hutchison Street; and Mrs. A. Tafler, Edward Charles Avenue.

Born, to Mr. and Mrs. J. Kunin (nee Lea Hurwitz), St. Urbain Street, at the Jewish General Hospital, on April 5, a son. Grandparents are Mr. and Mrs. H. Hurwitz, Park Avenue; and M. Kunin, St. Famille Street.

Spanish Radio Talks Up Anti-Semitism

Ambassador Carlton Hayes' recent speech in Barcelona praising the Franco regime was followed by increasingly bitter anti-Semitic and anti-American broadcasts by the Spanish radio, according to William L. Shirer in the New York Herald Tribune.

Attacking the "realists" in the American State Department who continue to appease the Spanish Fascists, Mr. Shirer cites examples of recent Spanish comment to indicate Franco's position in the war.

"Day after day we are held up to the Spanish peoples as depraved democracies, in league with the Bolshevik devil, completely dominated by 'rapacious Jews and Free Masons,'" he writes.

The Valladolid radio, mouthpiece of the Falange, declared, "The Jewish banks of New York and London, in concert with Bolshevism, unleashed this war. And, therefore, their demands for a part in the peacemaking are understandable. They will then be able to disorganize the world at will and engrave on the future constitutions of the nations the indelible stigma of their hatred and vengeance. Should it really be their hour, it would pass down as the end of Europe. But, like a brilliant ray of hope, Hitler's voice assures us that this fight will not finish as the Jews wish, with the extermination of the Aryan race, but with the destruction of European Jewry."

[illegible] aliens applied for final papers and [illegible] were naturalized during 1942—a record number in U. S. history.

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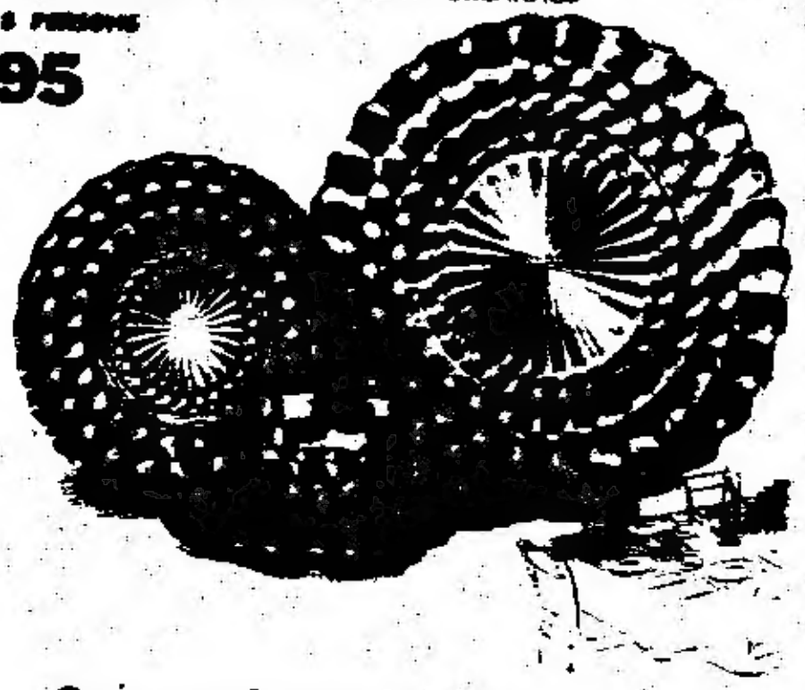

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High school boys will have an opportunity this summer to receive special training at the New Jersey farm of the Jewish Agricultural Society. The farm will be able to accomodate 100 boys.

327 industrial enterprises were founded in Palestine since the outbreak of war until the end of 1942. In the same period, new capital of $8,000,000 was invested in the Jewish industry there.

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Christian Chaplains Organize Jewish Services For Soldiers Without Rabbis

Far removed from city civilization lies an army camp. It is but one of the remote outposts where American Jewish boys are serving their country. There may be only a few and there may be hundreds but these boys worship in the faith of their fathers. There are over 100 Jewish Chaplains in the armed services, about 250 Jewish Welfare Board professional workers able to organize religious services where no Jewish Chaplain is available and there are now over 400 local committees of the JWB that are able to serve the religious needs of Jewish men, sometimes through committees of local rabbis. Altogether JWB and the Jewish Chaplains serve at over 600 posts and hospitals.

Nevertheless, considering the fact that there are over one thousand military and naval establishments, hospitals, air bases, etc. at present in use, there are camps without Jewish Chaplains, JWB workers or volunteer rabbis, because of the few Jews stationed there. It is in these camps and posts the Christian Chaplain has often shown a strong feeling of brotherhood by organizing Jewish services, in many instances with the assistance of a Jewish soldier well-versed in ritual. All of the materials for these services are supplied by the National Jewish Welfare Board.

The heart-warming understanding and co-operation of the Christian Chaplains, Protestant and Catholic, which makes possible this religious observance is expressed in this letter received by the Committee on Army and Navy Religious Activities of the Jewish Welfare Board. It is but one of hundreds received from Christian Chaplains who want to help:

"You may be pleased to learn of the endeavor made here to provide a Jewish Service. We do not have a Jewish Chaplain but on Friday evening two men of Jewish faith read the service and a Catholic Chaplain plays the organ, while a Protestant Chaplain, invited by the Jewish men, gives a short address. The services are well attended by Jewish soldiers."

Another letter from a Christian Chaplain located at a southern post states, "I have about forty Jewish men in and coming to this battalion. I am anxious to do all I can for them. Will you see that I get the material which they ought to receive and give me all of the help you can in my ministry to them. I am ignorant of their service and acquainted with their work only from the Old Testament point of view. Please instruct me how to help them most."

To fulfill the hundreds of requests from these Chaplains on the conduct of Jewish services, the Jewish Welfare Board is sending religious material to all parts of the world where Jewish soldiers are stationed. "Ministering to the Jews in the Armed Forces of the United States" which contains prayers for the sick, a military burial service and a memorial service and "Notes on the Conduct of Jewish Services" are now being requested.

Wherever there are Jewish soldiers who should be found for guidance from the Chaplains. Such a one came from an airbase in the Middle East, "In this theatre there is not a large number of Jewish men at any one point, but at many stations there are a few —from one to fifty or more. I would appreciate fifty sets of materials, each consisting of matter any Jewish man could use. It is my purpose to equip each Jewish group with these items so that as occasion arises there will be appropriate ceremony and observance."

The unselfish devotion of these Chaplains towards men of faiths other than their own is expressed by a Christian Chaplain located in a Southeastern camp. He wrote to the Board, "I have always felt in my ministry in the army that a Chaplain should minister to the best of his ability to men of all faiths without encroaching upon their own religious convictions. I ministered to the Jewish men in my regiment to the best of my ability until a Jewish Chaplain was assigned to my office."

A Transport Chaplain requested hundreds of Jewish Prayer Books "I have been aboard this transport and have served as the 'Rabbi' for the Jewish services on Friday evenings," he said. "And, I may say, it has been a most helpful and interesting experience. We have a religious forum each Friday evening following the worship service. The services and forums are well attended and I look forward to sailing again and having such services again."

Chaplains in both the Army and Navy feel free to call upon the Jewish Welfare Board for help in conducting services for Jewish Servicemen. In addition to preparing and distributing religious materials and information, Rabbis are recruited, interviewed and endorsed for the Chaplaincy by a committee representing the Reform, Conservative and Orthodox Rabbinate.

In a letter to Dr. David de Sola Pool, chairman of the Committee, Colonel Earl D. Weed, Chaplain of the Western Defense Command and Fourth Army, expressed the new spirit of co-operation. He says, "I most sincerely pray these experiences of co-operation may be so genuinely and sincerely participated in so that we may go forward as a single nation with a unity of purpose which will enable us to present to a bewildered world a plan of social and civic action founded upon our spiritual integrity as a means of bringing order out of chaos. The more completely we develop this spirit of co-operation in all sincerity, the more thoroughly will we be prepared to meet the day of reconstruction."

The entire proceedings of the conference of Jewish teachers in Arabic recently held in Jerusalem were conducted in Arabic.

CLASS IN COOKERY

CHREMSLACH

three eggs
three-quarters cup water
one tablespoon sugar
one teaspoon lemon juice
pinch of salt
matzoh meal, as required
one tablespoon chicken fat

Mix all above ingredients together, form into small balls, flatten like pancakes and fill with the following mixture:

PRUNE FILLING

One pound prunes, soaked and pits removed, then put through the mincer. Add juice of one lemon and honey. If honey is not obtainable, make a syrup. Fill the pancakes and fry in fat. When still hot, pour over honey or a thick syrup.

Mrs. H. Grover,
760 Querbes Avenue, Montreal.

COOKED POTATO SALAD

six medium-sized potatoes, cooked and riced
three hard-boiled eggs
salt and pepper
one tablespoon butter or shortening
one green pepper, minced
one small onion or green onions, minced
one egg
one tablespoon dry mustard
one-half teaspoon salt
one teaspoon sugar
one tablespoon table cream

Cook and rice potatoes, and add butter or shortening, salt and pepper. Add hard-boiled eggs, sliced while hot, then green peppers and onion, minced. Mix mustard, sugar, salt and the raw egg in the top of a double boiler. Cook until it is thickened. Remove from fire and add cream. Blend thoroughly into potato mixture, turn into a greased mould, and let stand in the refrigerator for a few hours. Then unmould, cover with dressing, and garnish with parsley and smoked lax, or to taste.

Mrs. Edsel Beustein,
84 Shannon Street, Toronto.

SCHAUM TORTE

white of six eggs
one teaspoon lemon juice
two cups granulated sugar

Beat whites to a stiff froth, add sugar a little at a time, beat and add lemon juice. Grease spring form, pour in two-thirds of this mixture, and the remainder drop from a teaspoon onto the sides. Bake in oven 250 degrees from forty-five to sixty minutes. This makes a meringue shell. When finished, instead of whipped cream for decoration, use two whites of eggs, beaten stiff, and fill. Decorate with berries or other fruit in season. Pineapple may be used.

Mrs. A. Applebaum,
458 Elm Avenue, Montreal.

MATZOH FRENCH TOAST

four matzohs
six eggs
one teaspoon salt
two tablespoons fat
sugar and cinnamon to taste
grated rind of lemon

Beat eggs lightly, add salt. Break matzohs into large equal pieces, dip in egg mixture, and fry light brown in hot fat on both sides. Serve hot sprinkled with sugar and cinnamon and a little grated lemon.

Mrs. Irving Phillips,
5288 Durocher Avenue, Montreal.

FLUFFY KNOEDLACH

two eggs
one-half cup matzoh meal
one-quarter teaspoon salt

Beat whites of eggs until stiff, then beat in yolks. Fold in matzoh meal and salt. Let stand five minutes, then form balls with a spoon and drop into boiling soup or salt water. Cover and cook one-half hour.

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MARRIAGES

Gold-Sheldon

The marriage of Miss Milly Sheldon, daughter of Mr. and Mrs. S. Sheldon, Sunnyside, Dumbarton Road, London, S.W.2, England, to L/Cpl. Moe Gold, son of Mr. and Mrs. S. Gold, 4520 Esplanade Avenue, Montreal, took place at the Quadrant Restaurant, Regent Street, Piccadilly, London, W.1, England, on December 27, at half-past twelve o'clock, with Rabbi M. Swift officiating, assisted by Cantor Hertzberg. The bride was given away by her father. She wore a white satin floor-length gown, made with high neckline, three-quarter-length sleeves, surplice bodice, flared skirt ending in a long train, and a satin hood with orange blossoms and long veil. She carried a bouquet of white carnations with lilies-of-the-valley. The maid of honour was Miss Freda Sheldon, who wore a green georgette gown with draped bodice, a green feathered hat with bird of paradise, and a bouquet of pink carnations. The best man was L.A.C. Harold Blicher, R.C.A.F., of Montreal. The page boy was Peter Sheldon, who wore a white satin suit with beret. The bride's mother received in a gown of blue satin, with Burgundy accessories, and a spray of pink carnations. The honeymoon was spent at Torquay, Devon, England. Mrs. M. Mahmed, 4488 Esplanade Avenue, and Mrs. Benjamin Lupsul, 4520 Esplanade Avenue, are sisters of the groom, and L.A.C. Bernard Gad, R.C.A.F., stationed at St. Hubert Airport, is a brother.

Kane-Cohen

The marriage of Miss Elizabeth Lee Cohen, daughter of Mr. and Mrs. A. Cohen, of Toronto, to Joseph Kane, Joseph Cohen, son of Mr. and Mrs. L. Cohen, 33 Marie Anne Street West, took place at the home of Rev. E. Rodolah, who officiated, on March 28, at three o'clock. The bride was given away by her uncle and aunt, Mr. and Mrs. M. Brah. She wore a light blue crepe afternoon suit, made with a low neckline, three-quarter-length sleeves, and flared skirt, with a blue velvet flower hat and shoulder length veil, and a corsage of orchids. The maid of honour was Miss Bimbie Frost, who wore a royal blue afternoon dress and a headdress of veiling and carnations. Mrs. Brah wore a navy blue crepe ensemble suit, with pink roses in her hat and veiling. The best man was Harry Burness. The page boy was Norman Goldin. Wedding music was played by Reggie Lewis, organist, and Harry Adler, violinist, and included the song "Because." A buffet luncheon was served at the groom's home, the bride's mother receiving in an aquamarine afternoon suit, and corsage of American Beauty roses. The groom's mother wore a black sequined afternoon dress, black hat, and a corsage of American Beauty roses. The honeymoon was spent in Toronto, the bride travelling in a brown suit, beige coat, and alligator shoes and bag. The couple are living at 4250 St. Urbain Street. Out-of-town guests were Mrs. M. Fine, of Toronto; Mrs. L. Jovin and son Jack and Walter, of Toronto; I. Burwitz, of Boston, Mass.; Peter Rhodes, of Port Dover; and Mr. Veitr, of St. Sophie.

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Social Notes—Montreal

Mrs. Abe Bronfman, Westmount Avenue, has returned from New York, Philadelphia, and Florida.

Mr. and Mrs. S. Albert, Douglas Avenue, have returned from Florida.

Mrs. George Blumenthal, of New York, is the guest of Mr. and Mrs. Arthur Friedman, Landsdowne Avenue.

Mrs. Sydney Isaacs, Aberdeen Avenue, is visiting relatives in Albuquerque, New Mexico.

Miss Geraldine Rothschild, Sherbrooke Street West, is spending her days in New York.

Mr. and Mrs. L. Diner and sons Moses and Lawrence, Mount Pleasant Avenue, are spending the Passover holiday in Ste. Agathe.

Dr. and Mrs. M. Scherzer, Victoria Avenue, were at home at Shaar Hashomayim Synagogue in celebration of the bar-mitzvah of their son, Harold. Mr. and Mrs. Nathan Liben, of Albany, N.Y., were guests.

Mrs. Samuel Bronfman, Belvedere Road, spent a few days at her country home in Ste. Marguerite, and had as her guest her sister-in-law, Mrs. Max Rady, of Winnipeg.

Mrs. Herbert Myers, Redfern Avenue, is spending a holiday in Atlantic City.

Mrs. Jack Mendelsohn, of Sydney, N.S., has returned home after visiting her grandfather, J. Hamburg, Kensington Avenue.

Mrs. M. Ryan has returned to Ivry after spending several weeks with her brother and sister-in-law, Mr. and Mrs. H. Hart, Olivier Avenue.

Miss Ida Brudy, Sherbrooke Street West, is in Pictou, N.S., where she will spend several months with her brother and sister-in-law, Mr. and Mrs. William Brudy.

Mr. and Mrs. Edward Solomon, Arlington Avenue, spent a few days at Ivry.

Mrs. Gladys Cohen, of New York, is visiting her brother-in-law and sister, Mr. and Mrs. Philip Levy, Victoria Avenue.

Mr. and Mrs. Leon Fischel, Redfern Avenue, are in Atlantic City.

Mr. and Mrs. Samuel Hart, Cote des Neiges Road, are spending a holiday at Ivry.

I. Hamburg, of Glace Bay, visited his father, J. Hamburg, Kensington Avenue.

Mr. and Mrs. David Campbell have returned from New York and are residing on Shuter Street.

Mr. and Mrs. Matt Miller, Darlington Avenue, spent several days with the latter's parents, Mr. and Mrs. Samuel Rubenstein, of Hawkesbury, Ontario.

Trooper and Mrs. Hy. Lazare, Van Horne Avenue West, visited relatives and friends in New York.

Mrs. R. Laufer, Park Avenue, is spending a week with Mrs. Charles Abramson in Ottawa.

Mrs. Morris Levy, Wilder Avenue, has returned from New York.

AC2 Maurice Rubenstein, R. C. A. F., of Toronto, visited his brother-in-law and sister, Mr. and Mrs. Matt. Miller, Darlington Avenue.

Mr. and Mrs. A. Goldwater, Addington Avenue, are back from Florida, where they spent the winter.

Mrs. H. J. Isenman and daugh-

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visit Mrs. Iwenman's parents, Mr. and Mrs. L. Naby.

Mr. and Mrs. Leo Livingstone, Decarie Boulevard, are visiting relatives in New York.

Mr. and Mrs. Bernard David Malinoff, 4931 Coronet Avenue, had as their guest Wing Commander Andrew W. Fletcher, D.F.C., and Bar, of Lethbridge, Alberta, who is here from duty with the R.A.F. in England. Wing Commander Fletcher recently returned from North Africa.

Mr. and Mrs. Ben. Friedman, Queen Mary Road, spent a few days with their son-in-law and daughter, Mr. and Mrs. Raymond Allen, in Toronto.

Mrs. M. Wegier and sons, Alvin and Stanley, Grenier Avenue, are spending two weeks in New York, visiting the former's parents, Mr. and Mrs. H. Wendell.

Mrs. Charles Sheffler and son, Stanley, Wilson Avenue, will spend the Passover holiday with her parents, Mr. and Mrs. H. Rothe, in New York.

Miss Olga Yousem, Decarie Boulevard, has returned from a several weeks visit in Ivry.

Private Jack Soroka, of the Chemical Warfare Department, Ottawa, was present at the pidyon ha ben of his son, Lewis Arthur, which took place at the home of Mrs. Soroka's parents, Mr. and Mrs. Samuel Solomon, Brilliant Street.

Mrs. J. Moss and son, Michael, Decarie Boulevard, are spending the Passover holiday in New York, visiting relatives.

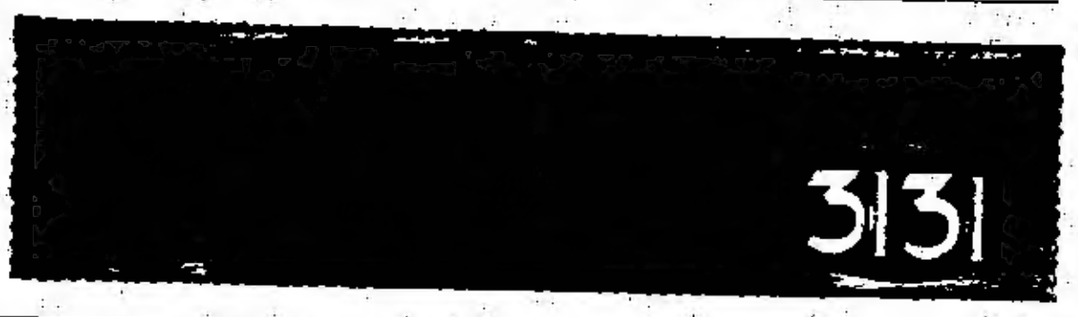
Mrs. Milton Oser, Grenfell Place, has returned after visiting relatives in New York.

Mrs. H. I. Kert, Decarie Boulevard, has returned from a several weeks visit in Toronto with her son and daughter-in-law, Mr. and Mrs. Lawrence Kert.

Miss Mickey Schneiderman, Villeneuve Street West, has returned from Brookline, Mass., where she was the guest of her sister, Mrs. Nathaniel N. Bennett, for the past six weeks.

Mrs. Nathaniel N. Bennett, and daughter, Constance Elizabeth, of Brookline, Mass., are visiting her parents, Mr. and Mrs. Morris Schneiderman, Villeneuve Street West.

Mr. and Mrs. Al Rubin, 6969 Waverley Street, entertained thirty guests at a party in honor of their daughter Rosalyn's third birthday. Those assisting in serving were Mesdames G. Moscovitch and M. Binder, the grandmothers, and Mesdames David Rosenberg, Hyman Fralon, and David Schneider, and Miss Tess Sommer. Out-of-town guests were Mr. Harold Solomon, of St. Louis.



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[illegible] and Mrs. [illegible] Bernard Moscovitch, of [illegible], Ontario, brothers of Mrs. A. Reiner.

Arthur Goldstein, son of Mr. and Mrs. Joseph Goldstein, 5340 Waverley Street, who was called to the Reading of the Law at Congregation Ion Kedem on April 3, was honored at a reception, about one hundred and twenty guests being present. Flowers were white lilacs, blue irises and a birthday cake decorated the table. Joseph Rimer was toastmaster and also sang Jewish songs, accompanied at the piano by his daughter Miss Joyce Rimer, learning the profession were Irene Goldstein, sister of the bar-mitzvah, and Doreen Wilzer, his cousin, carrying Jewish flags. Inter followed. Mr. and Mrs. [illegible] Goldstein, grandparents; Mr. and Mrs. B. Diamond, grandparents; Mr. and Mrs. J. Diamond, Mr. and Mrs. N. Peletz, Mr. and Mrs. B. Steinberg, Mr. and Mrs. Hyman Peletz, Mr. and Mrs. B. Rimer, Mr. and Mrs. Harry Peletz, Mr. and Mrs. E. Shugar, Mr. and Mrs. J. Rimer, Mr. and Mrs. B. Wilzer, Mr. and Mrs. I. Goldstein, Mr. and Mrs. M. Diamond, Mr. and Mrs. S. Williams, James Diamond, the page boy, carried the tallit to the bar-mitzvah and his teacher, H. Yaldsky, presented it to him. Mrs. Goldstein received in a black crepe ankle-length afternoon dress with a corsage of roses in her hair.

Laing's Inn at Ste. Agathe had registered Mr. and Mrs. M. Orlen, Miss Eileen Poplinger, Ray Freeman, Paul Kugelmass, Murr's Brown, Ber. Stein, Harry Parness, Harry Lowinsky, Joe Meyers, Gerald Wernik, Jack Jacobson, Lorne Schwartz, Ronnie Bass, Harvey Waite, Edward Rabow, Sid Brown, Lorne Yates of Ottawa, Mrs. H. Levy, Mrs. [illegible] Karasik, Misses Minnie Pinsky, [illegible] Wernik.

THE NEXT ISSUE OF THE CANADIAN JEWISH REVIEW WILL GO TO PRESS EARLIER THAN USUAL. ALL MATERIAL INTENDED FOR PUBLICATION IN IT MUST BE IN THE MONTREAL AND TORONTO OFFICES NOT LATER THAN MONDAY.

• MONTREAL MEETINGS •

● **MODERN UNIT** donated $100 to Red Cross. Members are: Mesdames J. Pinchuk, I. Gordon, L. Freedman, G. Kravitz, A. Leibovitch, P. Babbins, R. Plack, H. Leibovitch, S. Dermer, S. Raider, B. Ross. They have also donated $40 to the Pioneer Women's Organization and have pledged to donate all the money they can raise by the end of the season to the organization for the Child Rescue Fund.

● **THREE RIVERS HEBREW LADIES' CLUB** hostesses for March were: Mrs. I. Steinman, 5th Avenue; Mrs. J. Fisher, Bonaventure Street; Mrs. B. Takefman, Denoue Street; Mrs. L. Rennert Boulevard St. Louis. Donations were sent to the Hebrew Ladies' Relief, Malbish Arumim and the Bikur Cholim Society. $50 was realized at the home of Mrs. A. Fallis for the Red Cross drive, and $50 was sent to the Youth Aliyah campaign. A raffle was donated by Mrs. Takefman. Mrs. N. Takefman was a guest from Montreal.

● **CANADIAN JEWISH CONGRESS:** The shipment of blankets which the United Jewish Refugee and War Relief Agencies sent to Russia for the Jewish refugees in that country has been lost in transit, stated Saul Hayes, executive director of the U.J.R. & W.R.A. This shipment was part of an extensive program of relief in conjunction with the Jewish Joint Distribution Committee, and represented a great deal of work as it is not a simple matter to place an order for first grade woollen goods.

● **HOSPITAL OF HOPE:** The following Units meet on Wednesday, April 21, at 2:30: I. J. Borrin at the home of Mrs. R. Tebbum, 4825 Hutchison Street; Mordcha Baker at the home of Mrs. M. Litwack, 1044 Laurier Avenue West; Chevra Moishe Hirsh at the home of Mrs. H. Carin, 5034 Clark Street; Sara B. Stein at the home of Mrs. S. Steber 5368 Waverley Street; Rachel Fruma Takefman at the home of Mrs. A. Gordon, 3647 Dunmore Avenue; Fraid at the home of Mrs. B. Safran, 615 Champagneur Avenue, at 8:30; Mothers Unit meets on Thursday, April 22, at the home of Mrs. S. Shatsky, 5439 Brodeur Avenue, at 2:30 p.m. Saint Raisin Unit met at the home of Mrs. S. London, 716 de l'Epee Avenue, David Singerman donating $100 in memory of his brother, Maurice Singerman.

● **RED CROSS**, Jewish Branch workrooms will be closed for the Passover holidays from April 18, reopening on April 26. $45 from Mrs. A. P. Starr for the Bearchers Club was collected from the members through a series of teas held at the homes of Miss Ida Colman and Miss Sonian Freedman; $5 from Mrs. B. Paletsky Neighbourhood Mothers' Club; $50 from L. Levine for the Temple Solomon Free Loan Society, of which $20 was donated by Mrs. Frada Bercovitch.

● Rabbi Max Schenk, Chief Minister of Temple Emanuel, Sidney Australia, and Mrs. Schenk, who recently arrived in the United States, are the guests of Mr. and Mrs. Arthur M. Flanders, Sherbrooke Street West, Montreal. Rabbi Schenk, who is the Australian director of the American Jewish Welfare Board, ministering to the needs of the Jewish men in the armed forces of the United States in the South West Pacific area, was the guest speaker at the open meeting of Bnai Brith Lodge at the Mount Royal Hotel, and will speak from the pulpit of Temple Emanu-El on Friday, April 16, on "The Battle Front And The Jewish Community In Australia." He is a member of the Executive Committee of the American-Australian Co-operation Movement, the Executive Committee of the Zionist Federation of Australia and New Zealand, a lecturer on the staff of the Australian Army Education Service, and is also co-editor of the Australian Jewish Review. During his visit in the United States, Rabbi Schenk, is lecturing for the United Jewish Appeal for Refugees, Overseas Needs and Palestine. Mrs. Schenk was a guest at the annual luncheon meeting of the Women's Auxiliary of Shaar Hashomayim Synagogue, and spoke briefly.

News for this column is accepted with the understanding that it is not to appear in daily newspapers before Friday of the same week. Items that do appear in daily papers before the Review goes to press will be omitted.

● **ROUMANIAN WOMEN'S FRIENDLY CLUB** donated $25 to the Red Cross. Members are: Mesdames A. Aronovitch, secretary, H. Abramovitch, A. Schwartz, W. Rosenberg, G. Schwartz, H. Delovitch, S. Schwartz, J. Potashner, T. Schwartz.

● Mrs. H. Weber, St. Joseph Boulevard West, gave a tea in aid of the Mizrachi Women's Organization of Montreal. $34.50 was collected, and an additional $10 was donated by the hostess. Mrs. J. Deitcher poured. Rabbi S. Herschorn was guest speaker. Seventeen guests were present.

● **PIONEER WOMEN'S ORGANIZATION** acknowledges the following efforts for its Child Rescue Fund: At the open forum, Mesdames B. Cleman and I. Rabinovitch presented $100 on behalf of the Ishitzer Ladies' Auxiliary. Through the Austrian Women's Society, tea given by Mesdames A. Bloom and M. Goldbach netted $80, and a tea given by Mesdames R. Bradbury and M. Schwartz netted $50. Moledeth Group received through the efforts of Mesdames Y. Lerner, E. Mettarlin, S. Trachtenberg, E. Kibrik, P. Lerner, P. Lerner, E. Pearl, $115 contributed through the Itzel Kibrik Ladies' Society. Kenereth Group tea given by Mrs. J. Silcoff, with Mrs. B. Sommer as guest speaker, raised $40. Goldie Myerson Group received through Mrs. H. Ungar of the Fraid Unit of Hospital of Hope $7, and a dinner given by Mrs. Ungar netted $20.

● Arthur L. Kauffman sang for soldiers at the Central Y.M.C.A. accompanied by Gordon Grinchaw.

● At the bar-mitzvah reception given by Mr. and Mrs. Joseph Goldstein, 5340 Waverley Street in honor of their son, Arthur, $[illegible] was raised for the Jewish National Fund. J. Rabo appealed for contributions.

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IRVING RIDDELL,
District Manager of the London Life McGill Agency, Confederation Bldg., Montreal, which has achieved a Dominion-wide record in that every man in the agency qualified for the top production club during 1942. Such an extraordinary high standard has its foundation in the fact that these men by training and knowledge are ready to give outstanding insurance service.

APPROACHING MARRIAGES

Mr. and Mrs. S. Israelovitch, 69 McNider Avenue, announce the approaching marriage of their daughter, Mildred, to Corporal Jack Leiter, son of Mrs. Rachel Leiter, Park Avenue, and the late Marcus Leiter, on May 23, at Beth David Synagogue.

The approaching marriage of Martha, daughter of Mrs. Brina Dubitsky, 1280 Bernard Avenue West, and the late Rev. J. Dubitsky, to George Birenbaum, of Saskatoon, Saskatchewan, son of Mrs. Sarah Birenbaum, and the late M. Birenbaum, takes place on May 23. Mr. Birenbaum holds the degree of Bachelor of Science from the University of Saskatchewan.

VICTORIA THEATRE
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April 16th for one week
"MUMMY'S TOMB" and "NIGHT MONSTER."

CAMBRAI THEATRE
Yorville Square, Quebec City
April 17-18-19
"TOMBSTONE," Richard Dix; "TIN PAN ALLEY," Betty Grable.
April 20-21-22-23
"RUGGLES OF RED GAP," Chas. Laughton, Chas. Ruggles; "RAGE IN HEAVEN," Ingrid Bergman.

Holiday Greetings!
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NOTICE

The next issue of the Canadian Jewish Review will go to press earlier than usual. All material intended for publication in it must be in the Montreal and Toronto offices not later than Monday.

ENGAGEMENTS

Mr. and Mrs. M. Shinder, 670 McEachran Avenue, announce the engagement of their daughter, Bookie (Bertha), to Burt Rosen, R.C.A.F., son of the late Nathan Rosen, and of Mr. and Mrs. H. Baranoff, 4059 Esplanade Avenue.

Mr. and Mrs. K. Pecker, 3756 St. Lawrence Boulevard, announce the engagement of their youngest daughter, Bella, to David, son of Mr. and Mrs. L. Abramovitch, of Palestine.

Mr. and Mrs. S. Blumenthal, 5164 Esplanade Avenue, announce the engagement of their daughter, Trudy, to Moe, son of Mr. and Mrs. A. Brenhouse, St. Urbain Street.

Mr. and Mrs. Moe Greenberg, of Sherbrooke, announce the engagement of their only daughter, Rita, to Samuel, only son of Mr. and Mrs. Max Breitman, 5692 Esplanade Avenue.

BIRTHS

Born, to Mr. and Mrs. J. Tabacman (nee Rhoda Perlman), Darlington Avenue, a son, Carl Lawrence, at the Jewish General Hospital, on March 30. Grandparents are Mr. and Mrs. J. Perlman, Dunlop Avenue; and Mr. and Mrs. S. Tabacman, Park Avenue.

Born, to Mr. and Mrs. Jack Adelson (nee Kate Miller), Maplewood Avenue, at the Royal Victoria Hospital, on April 9, a son. Grandparents are Mr. and Mrs. M. Miller, Park Avenue.

Born, to Mr. and Mrs. Frank Goldberg (nee Tillie Feldman), Maplewood Avenue, at the Jewish General Hospital on March 30, a daughter, Myrna Pearl. Grandparents are Mrs. Sara Goldberg, Quebec Avenue; Mr. and Mrs. I. Feldman, Hutchison Street; great-grandparents are E. Rosen, St. Urbain Street.

Born, to Mr. and Mrs. J. Nathanson (nee Rose Bendit), Coupe-ellotte Avenue, a son, Theodore, on April 2, at the Royal Victoria Hospital. Grandparents are Mr. and Mrs. M. Bendit, Park Avenue, and Mr. and Mrs. O. Nathanson, Hutchison Street.

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Born, to Mr. and Mrs. Harold Vineberg (nee Lucy Elcoff), Canterbury Avenue, a daughter, Heather, at the Women's General Hospital, on March 28.

Born, to Mr. and Mrs. Abe Saxe (nee Fannie Grosener), 254 Villeneuve Street West, a daughter, Susan, on April 10, at the Jewish General Hospital. Grandparents are Mr. and Mrs. M. Saxe, Laval Avenue; and Mrs. Bessie Grosener, Villeneuve Street West.

Born, to Mr. and Mrs. Irving Taksen (nee Claire Wolfe), of Rochester, N.Y., a daughter, on April 9, at the Strong Memorial Hospital, in Rochester. Grandparents are Mr. and Mrs. M. Wolfe, Maplewood Avenue; and Mr. and Mrs. Isadore Taksen, of Rochester.

DEATHS

The death of Herman Sigler, age 65, occurred suddenly on April 9. He is survived by his wife, Rosa Hirsch. Funeral service was held from Paperman and Sons on April 11. Interment took place at Shaar Hashomayim Cemetery, Rabbi H. Abramowitz officiating.

The death of Rachel Bauman, of New York, occurred on March 29. She is survived by her wife, Mrs. T. Bauman, of New York; two sons, Guy and Harry, of New York; and one daughter, Mrs. Mark Levitt, of Montreal.

The death of Mrs. Rachel Fox Glickman occurred suddenly in Washington, D.C., on April 5. She is survived by her husband, Thomas Glickman; one daughter, Mrs. F. Cartlidge; four sons, Nathan, Bruce, Lawrence, of Hollywood, Cal., and Joseph, of Boston, Mass.; one sister, Mrs. F. B. Glickman, of Los Angeles, Cal.; one brother, Benjamin Fox, of Montreal; and nine grandchildren. Funeral service was held from her home, 275 Sherbrooke Street West, on Wednesday, April 7. Interment took place at Shaar Hashomayim Cemetery, Rabbi H. Abramowitz officiating, assisted by Cantor B. Sandler.

The death of Samuel Schneider, aged 55, occurred suddenly on April 7. He is survived by his wife, Freda Jonas; one son, Morton; two daughters, Miss Anne Schneider and Mrs. Max Rubin; two grandchildren; two brothers, Jake and Charles, of New York; and one sister, Mrs. Phillip Abrams, of New York. Funeral service took place from his home, 5115 City Hall Avenue, on April 8. Interment took place at Beth Israel Cemetery, Rabbi S. Hershorn officiating. Shiva at home.

The death of Mrs. Molly Bauman, aged 68, occurred on Saturday, April 3, at the Jewish General Hospital. She is survived by one daughter, Mrs. N. Richter; three sons, Myer, Samuel, Jack; and ten grandchildren, Ethel and Esther Richter, Lilian and Abe Bauman, Harold, Shirley, Miriam, and Anita Bauman, and Nancy and Millicent Bauman. She was an active member of Hadassah and of Rabbi Plaut's congregation. Funeral service was held April 5 from Paperman and Son's. Interment took place at Beth Israel Cemetery, in Cartierville, Rabbi S. Hershorn officiating. Shiva at 4812 St. Urbain Street.

The death of Ben Corber, 4598 Jeanne Mance Street, aged 44, occurred in Montreal, April 7. He was the widower of the late Zipora Guggenberg, and is survived by five sons, Joseph, Michael, Laurie, Phil, Max; two daughters, Mrs. J. Corber, and Mrs. J. Shurtzer, of New York; twenty-six grandchildren, Mrs. M. Schaer, Mrs. H. Kidomoff, Mrs. M. Moscovitch, Mrs. E. Latman, Saul, Israel, William, Nathan, Arthur, Murray, Sylvia, Norman, Alfred, Jack, Judy, Florence, Ruth, Sylvia, Tom, Joseph, Chick, and Ruth Corber; Dr. A. A. Corber, Nathan Baroff, Irwin and Marilyn Shpritser, of New York; five great-grandchildren, Lawrence and Barbara Schaer, Steven and Gavion Kidomoff, and Sandra Corber. Funeral service was held from his home April 8. Interment took place at Beth David Cemetery, Rabbi S. Hershorn officiating.

Card Of Thanks

Mrs. Joseph Rigler and family desire to express their sincere appreciation for the kindness shown them during the recent loss of a dear husband and father, Joseph Rigler.

Social Notes — Toronto

Mrs. L. Simon, South Drive, has returned from a month's stay in New York, where she visited her daughters, Misses Margaret and Ellen Simon.

Mr. and Mrs. W. Chodorroff and son, Michael, of Orange, N.J., are visiting Mrs. Chodorroff's parents, Mr. and Mrs. Ralph Raphael.

A. L. Lange, of Elizabeth, N.J., was the guest of Mr. and Mrs. Harry Harbour, Walmer Road, for a few days.

Mrs. Gordon M. Pearcy, Avoca Avenue, has returned from Philadelphia, Pa., where she visited her brother-in-law and sister, Dr. and Mrs. George Israel, and Cincinnati, Ohio, where she was the guest of her brother and sister-in-law, Mr. and Mrs. George B. Jacobs.

Mrs. Samuel Cohen, Cherrian Avenue, has returned from Alexandria, La., where she visited her cousins, Mr. and Mrs. Thomas Bernstein.

Miss Ruth Kerr, Clinton Boulevard, was the guest of Mr. and Mrs. N. Crown, Little Richland, Shawinigan, Quebec, for a week.

Mrs. M. Ullman, South Drive, is back from a week's stay in Ottawa, Ont.

Chief Burner J. Dunsan, of Three Rivers, Quebec, spent a few days with his mother, Mrs. J. B. Dunsan, Wells Hill Avenue, during her visit to Montreal.

S. Monson, of Winnipeg, Man., is visiting his son-in-law and daughter, Mr. and Mrs. Joseph Blumenthal, Lonsdale Avenue, while here for the bar-mitzvah of the latter's son, Nathan Blumenthal, which takes place on April 17.

Mrs. Milton Miller and children, Myra, Mry and Harold, of Lakewood, N.J., are spending several weeks with Mrs. Miller's brother-in-law and sister, Mr. and Mrs. Philip Cowan, Glenayr Road.

Mr. and Mrs. W. Snider, 45 Hillcrest Drive, have returned from a twelve weeks' trip through Canada and the United States, visiting relatives.

Mrs. E. Gazner, of New York, has returned home after visiting Mr. and Mrs. S. Grumbacher, St. Clair Avenue West.

Mr. and Mrs. S. A. Horwitz, of Atlanta, Ga., and Mr. and Mrs. G. B. Alt, of Long Island, N.Y., are visiting their parents, Mr. and Mrs. A. Rappaport, Northcliffe Boulevard, over the Passover holidays.

Word has been received of the safe arrival overseas of Leading Aircraftsman Sidney Forcht, R.C.A.F., son of Mr. and Mrs. S. Forcht, Humewood Drive. He is the brother of Leading Aircraftsman Cecil Forcht, R.C.A.F., stationed in Nova Scotia.

Mr. and Mrs. Jack Fitman and Milton Berenbaum, Barton Avenue, have returned from Buffalo, N.Y., where they were present for the marriage of their cousin, Miss Faye Zift, to Arthur Durward.

Mr. and Mrs. J. Freeman and children, Alexander, Stanley and Donna, Glenayr Road, have returned from Buffalo, N.Y., where they joined Mrs. Freeman's brother and sister-in-law, Mr. and Mrs. Cy. Alexander, of New York.

Mrs. S. Grumbacher, St. Clair Avenue, is visiting her brother-in-law and sister-in-law, Mr. and Mrs. H. Gazner, of New York.

Miss Lillian Jacobs, Concord Avenue, has returned from New York and Boston, Mass., where she spent her vacation.

Word has been received of the safe arrival overseas of Samuel Sklar, R.C.A.F., by his parents, Mr. and Mrs. J. Sklar, 606 Shaw Street.

Mrs. I. Herman, College Street, has returned from a visit to New York.

Word has been received of the safe arrival overseas of Pilot Officer Irwin R. Weinstein, by his parents, Mr. and Mrs. M. Weinstein, Markham Street.

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Mr. and Mrs. Paul Edell, Palmerston Boulevard, have returned from New York where they were present at the wedding of their son, David, to Vivian, daughter of Mr. and Mrs. A. B. Bogdanoff, of Brooklyn, N.Y.

Mrs. Irving Levine, of Hollywood, Cal., formerly Miss Bernice Lavene, of Toronto, is visiting her grandmother, Mrs. M. Levene, Niagara Street.

Mr. and Mrs. Joseph Blumenthal, Lauder Avenue, have as their guest, the latter's brother, D. M. Copp, of Winnipeg, Man., who is here for the bar-mitzvah of his nephew, Nathan Blumenthal.

Mrs. S. Dubros, Austin Terrace, entertained at an evening.

Mrs. Herman Klebanoff, Dewbourne Avenue, entertained at tea for Mrs. H. Glazner, of New York.

Mr. and Mrs. J. Manheim, Baldwin Street, celebrated their golden wedding anniversary at a family dinner.

Mrs. H. Stone and Mrs. S. Krigstin entertained at tea for twenty guests, honoring Miss Sylvia Levitt, whose marriage to Edward Leibovitz takes place on May 23.

Mrs. Haskell Masters and Miss Ruth Masters, Old Forest Hill Road, entertained at tea for Miss Marion Rosenfeld, a bride-elect of this month.

Mrs. H. E. Rosenman gave a presentation tea at the Royal York Hotel for Mrs. Murray Warner, formerly Miss Helen Rosenberg. About twenty guests were present.

Mrs. D. Hemins was hostess at a presentation luncheon at the Georgian Room for twenty-five guests, to honor Mrs. Murray Warner, formerly Miss Helen Rosenberg.

Mr. and Mrs. J. Slovin and Mr. and Mrs. I. Zimmerman gave a family dinner at the Belvin for their nephew, Pte. Albert Frankel, who has returned to Halifax, N.S., after spending his furlough here.

Mrs. M. Swartz and Mrs. I. Silverstein, Ava Road, entertained for Mrs. Irving Applebaum, formerly Miss Carolyn Rice, and Mrs. Sidney Applebaum, formerly Miss Ruth Starr, at a presentation tea for thirty guests. Mrs. A. Applebaum poured.

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Mr. and Mrs. M. Gladstone, College Street, gave a family dinner and reception at the Belvin, to honor the bar-mitzvah of their son, Norman. About forty guests were present, among them Mrs. S. Urman, of Chicago. Ben Zippin was toastmaster, and money was collected to aid the Russian Relief Fund.

Pte. Sidney Edelstein, U.S. Army, has returned to Camp Polk, La., after spending ten days with his wife and parents-in-law, Mr. and Mrs. M. Rosen, Roxton Road. He was entertained at a theatre party by Mr. and Mrs. C. Kaufman; by Mr. and Mrs. A. Stevens, at theatre; Mr. and Mrs. S. Milman, theatre and evening; Mr. and Mrs. Milton Pollack, dancing party; Mrs. S. Edelstein, evening.

Elizabeth Tina, daughter of Dr. and Mrs. A. Leventhal, 425 Palmerston Boulevard, celebrated her second birthday at a party. The table held large colored candles and a birthday cake with Mickey Mouse decorations. Present were: Joan Soboloff, Daniel Freeman, Lina Cowan, Lina Sabaye, Denise Cronenberg, Anne Cohen, Arlene Goldblatt, Eleanor and Bernard Goldman, Anita Crystal, and Geraldine Coopersmith. Barbara and Sheila Eisen acted as assistants.

A dinner to celebrate the golden wedding anniversary of Mr. and Mrs. J. Dalvitz, Kensington Avenue, was held at the home of their son and daughter-in-law, Mr. and Mrs. Samuel Dalvitz, Roxton Road. The table, covered with a lace cloth, was centred with a bowl of roses and daffodils and held pink candles in silver holders. Those present were: Mr. and Mrs. Murray Frieberg, Mr. and Mrs. William Edwards, Mr. and Mrs. Louis Gilbert, Mr. and Mrs. Ben Libman, Herbert Libman, R.C.A.F., Mr. and Mrs. David Frieberg, Mr. and Mrs. M. Dalvitz, Mr. and Mrs. Y. Dale, of Niagara Falls, Ont., H. Ukofsky, of New York, and Pte. and Mrs. Martin Bernstein, of Dartmouth, N.S. David Frieberg was toastmaster, and Leonard Dalvitz spoke.

Mr. and Mrs. H. Goldbar, 947 Kingston Road, were hosts at a dinner and reception at McCaul Street Synagogue, to honor the bar-mitzvah of their son, Meyer Joel. About two hundred and fifty guests were present, among them being Mr. and Mrs. I. Alter, of Ingersoll, Ont. Mrs. Goldbar received in black taffeta and net with a sequin yoke, and corsage of yellow and red roses, assisted by Mrs. J. Rosenberg, in a black Grecian gown trimmed with sequins, and corsage of red roses. Mrs. M. Goldbar, in silver and black lame, and corsage of yellow roses; Mrs. L. Goldbar, in salmon pink crepe, and corsage of Talisman roses; Mrs. S. Balfour, in black taffeta, and red roses; Mrs. S. Goldbar, in red and black crepe, and red roses; and Miss Pearl Goldbar, in blue crepe and lace, and corsage of red roses. Samuel Goldbar was toastmaster.

Mrs. Morris Gradman, 71 Brunswick Avenue, entertained at a tea to honor her daughter, Sylvia, whose marriage to Sgt. Hoffman, R.C.A.F., takes place in June. The hostess received in green metallic and black, and corsage of roses, assisted by Mrs. A. Hoffman, mother of the prospective bride, in black and white crepe, and corsage of roses; Mrs. B. Dick, in blue crepe, and corsage of pink roses; and Mrs. F. Meyers, in navy crepe, and corsage of red roses. The honoree wore pink lace and tulle, with pink roses in her hair. The tea table, covered with a lace cloth and pastel de Venise cloth, held pink candles and a bowl of roses, carnations, daffodils, and delphinium. Mesdames M. Myers, Solomon, Charles Kaplan, Samuel Bernan, T. Sulkin, M. Sherman, and J. Shader poured, their assistants being Misses Sylvia Aziz, Eva Abella, Rose Arnove, Ruth Berman, Sylvia Kaiman, Miriam Bernan, Lillian Israel, Molly Klinz, and Rose, Molly, Lillie, and Helen Gradman, sisters of the bride-to-be. About two hundred guests called.

Honoring Miss Joyce Leona Rosenthal, whose marriage to Max Lieberman takes place on April 15, Mesdames S. Coleman, J. Collins, C. Wanak, T. Oleh, B. Schipper, P. Brenlin, L. Wolman, E. Berstein, R. Freedman, J. Stein, J. Mastinger, A. Schipper, E. Barnett, A. Cole, B. Cole, S. Cole, G. Swerling, S. Packman, E. Sarfatie, M. Sigler, L. Tarnek, and Miss Rosalie Cohen entertained at a presentation luncheon. Mrs. S. Freeman, Palmerston Boulevard, a luncheon; Mrs. A. Shader, Grace Street, evening; Mrs. A. Rosenthal, dinner at Royal York Hotel and theatre; Miss Sadie Goldman, tea at Georgian Room; Mrs. Max Chernin and Mrs. M. Mojon, tea at the Royal York Hotel; Mrs. S. Nadler and Mrs. William Rosenfeld, luncheon at Roberts House, Bloor; Miss Dorothy Rosen, miscellaneous shower; Mrs. N. Lebovitz, dinner; Mrs. F. Langleben, dinner and theatre; and Mrs. A. Levine and Mrs. J. Wolfe, dinner at Royal York Hotel.

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NOTICE

Many photographs could not be used in this Passover issue because they were either received too late for consideration or were not satisfactory for reproduction in sepia. All accepted photographs will be used in the order of their receipt.

Toronto Meetings

● **HADASSAH:** Queen Esther Chapter met at the home of Mrs. M. Dorfman, Manning Avenue, Mrs. J. Leibovitz presiding. $1,000 will be given to the United Palestine Appeal Campaign. Mrs. M. Margel, vice-president, announced a tea at her home in May, 44 Rusholme Road, to aid Youth Aliyah.

● **LADIES' INDEPENDENT SOCIETY** met at the home of Mrs. J. Rosen, 446 Markham Street, Mrs. S. Devoretsky presiding. Mrs. M. Levine read the minutes of the previous meeting. Cheques were sent to Youth Aliyah and the Red Cross. Next meeting and bridge at the home of Mrs. M. Marks, 102 Oxford Street, on Monday, May 3, at 8 p.m.

● **PHI ALPHA RHO** "Dance of the Season" will aid war charities, on Saturday, April 24, at Goel Tzedec Synagogue. Committee: Misses Helen Brodsky, Betty Mallin, Lillian Weinberg, Pauline Litvack. Miss Eve Goldenberg is president.

● Mrs. Gordon M. Pearcy, Avoca Avenue, who will attend the Joint American-Canadian Women's Committee on International Relations to be held in Montreal, is a delegate for the Canadian Division.

● Mrs. Harold Levi, Lonsdale Road, president of the Council of Jewish Women, who attended the conference of the Canadian Division, National Council of Jewish Women held in Montreal, was elected second vice-president.

● **PRIDE OF ISRAEL:** Young Women's Group met at the home of Mrs. J. Reiken, Mrs. S. Gilbert presiding. Dr. D. H. Borsook was guest speaker. An annual charity bridge at the home of Mrs. S. Gilbert, 192 Crawford St., will be the latter part of May, with Mrs. A. Skolnick as ticket convenor, and Mrs. S. Smuckler, publicity. Mrs. A. D. Soloway and Mrs. H. Lepotsky represented the senior group.

BIRTHS

Born, to Mr. and Mrs. Moe Stolberg (nee Eve Schein) 184 Humewood Drive, on April 3, at Women's College Hospital, a daughter, Linda Gale. Grandparents are Mr. and Mrs. A. Schein, 926 Bloor Street West; and Mr. and Mrs. L. Stolberg, 234 McCaul Street.

Born, to Mr. and Mrs. Murray Levy (nee Helen Goodman) 1643 Bathurst Street, on April 3, at Toronto General Hospital, a daughter, Rochelle Harriet.

Born, to Dr. and Mrs. William Breslin (nee Lillian Marks) 16 Castleview Avenue, on April 4, at Toronto General Hospital, a son.

Born, to Mr. and Mrs. Max Glickman (nee Lillian Jacobs) 193 Beatrice Street, on April 3, at Toronto Western Hospital, a son, Hershel Milton. Grandparents are Mr. and Mrs. J. Jacobs, 137 Brunswick Avenue.

Born, to Mr. and Mrs. Benjamin L. Louis (nee Anabel Miller), Queen Mary Road, Montreal, at the Jewish General Hospital, on April 2, a daughter, Diane Ellen. Grandparents are Mr. and Mrs. F. E. Louis, Drummond Street; and Mr. and Mrs. H. B. Miller, Queen Mary Road, all of Montreal; great-grandparents, Rabbi and Mrs. M. H. Levy, of Toronto.

Born, to Mr. and Mrs. Harry Temins (nee Esther Sobel) 1535 Bathurst Street, on April 7, at Toronto Western Hospital, a daughter, Elaine. Grandparents are Mr. and Mrs. S. Sobel, 5 Major Street; and Mr. and Mrs. M. Temins, 1124 Dundas Street West.

Born, to Mr. and Mrs. Roy Dreving, 380 Grove, on April 6, at Toronto General Hospital, a daughter, Harriet, sister of Victor. Grandparents are Mrs. S. Dreving, Bernard Avenue and Mrs. R. Rubinoff, Shaw Street.

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Wanted — Bathurst - St. Clair district, single room, near streetcar, reasonable rent, no housekeeping room. Conveniences. Box 113, Canadian Jewish Review, 21 Dundas Square, Toronto.

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"Can I close my eyes to the privations, the indignities, the death and destruction wrought by the savage enemy on the land of my ancestors? No! I would not be worthy of my race if I did not help to liberate my people . . . nor would I be worthy of being called 'Canadian'.

"My duty is clear — I must back Canada's war effort to the very limit of my ability. I must work harder to give our fighting men the guns, planes, ships, tanks and shells which will sweep the enemy back in a terrific onslaught to Victory. I must buy Victory Bonds — bigger ones than ever before — to speed the day when the land of my forefathers will again be free.

"And I know that when I buy Victory Bonds I am only lending my money to Canada. I will get my money back with good interest. It is a privilege for every Canadian to be able to buy VICTORY BONDS. I will do my share . . . more than my share!"

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Shipshaw is a bright page in this Province's war history. It's only one of our answers to Hitler. Significantly, Shipshaw is located in the same region as the township of Lidice, named by the Québec Government in order to perpetuate the name of the Czech village so ruthlessly destroyed by Hitler's troops. Both Shipshaw and Lidice lie in the famous land of "Maria Chapdelaine", familiar to tourists as the country on which Louis Hémon based his novel of the same name.

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Operating head	210 feet
Length of main power house	800 feet
Ultimate number of generators	16
Maximum men employed	10,595
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Amount of excavation	7,321,250 cu. yds.
Volume of concrete masonry	1,408,082 cu. yds.
Average cement required daily during height of construction	31 carloads
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St-Maurice	529,000 H.P.
Rivière du Lièvre	256,000 H.P.
Outaouais	160,000 H.P.
Baie Comeau (North Shore)	77,000 H.P.

TOTAL PROVINCE OF QUEBEC DEVELOPMENT

(as to January 1st, 1944)	5,700,000 H.P.
Total possible commercial hydro-electric installations in La Province de Québec	17,000,000 H.P.

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